

THE
CATECHISM,

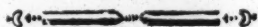
OR
Christian Doctrine,

BY WAY OF
QUESTION AND ANSWER;

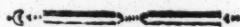
*Drawn from the express Word of God,
and other pure Sources.*

RE-PUBLISHED

By A. Clinton.



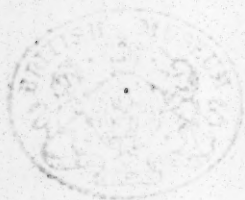
Hear Counsel, and receive Instruction, that
thou mayest be wise in the latter end,——
Prov. 19. 20.



L O N D O N:

Printed by J P. COGHLAN, No. 37, DUKE-
STREET, NEAR GROSVENOR-SQUARE.

M DCC XCVI.



those who have the care of Souls, with an injunction to get it put into the vulgar tongue, and to teach it to the People; which, it seems, has not hitherto been sufficiently done.

And certainly it is a dangerous and pernicious mistake to think, that the First Principles of Religion, which are only adapted to the tender age of Children, are sufficient instruction for persons of riper years; or that it is enough for them to say by heart the *Creed*, *Commandments*, the *Lord's Prayer*, and the names only of *Seven Sacraments* and *Seven Deadly Sins*, without knowing either the meaning or extent thereof, or the necessary dispositions for receiving those very Sacraments which they frequent, and on the well-receiving whereof, their Salvation doth depend.

Children indeed, whose minds are as weak as their bodies, and even all Beginners are to get, as they do the Alphabet, those little short Catechisms by heart, although they do not understand them: for it is so much done. But to pretend that they may lawfully
stop

stop there, or that they know their Religion, and can receive the Sacraments without a more extensive knowledge of the Truths of Salvation, that is, of their Duty towards God, towards their Neighbour, and towards themselves, is a woeful and deplorable blindness. It is as unreasonable as to think, that Children, who live upon milk only, and learn to stand or walk a little, can also digest solid food and run about; or that they and other Beginners can read and understand Books, when they know only the Alphabet.— Even Men of Literature are not able to understand the *Creed*, or *Commandments*, or *Sacraments*, unless they be expounded for them; neither can they reap any benefit by the *Sacraments*, except they be well disposed to approach them: Nor can they be well disposed without knowing the necessary Dispositions: Nor can they know these dispositions unless they be duly instructed. For, *Faith**, altho' a Supernatural Virtue, comes by hearing, and hearing by the word of *Christ*;

* Rom. 10. 17.

that is to say, the knowledge of the things to be believed and practised, with the assistance of the Divine Grace, comes by the ministry of Men; wherefore our *Saviour*, the Eternal High Priest, the Pastor and Bishop of our Souls, employed much time and labour to instruct his *Apostles*; and afterwards commanded them, in giving them their *Mission*, to instruct all Nations, baptizing them in the Name of the Father and of the Son, and of the Holy Ghost; and to teach them to *observe all things whatsoever* he had commanded them*. People then, come to the use of reason, ought necessarily to be instructed; they must hear the word of God, and learn what they are to believe & observe & even learn how to observe it; otherwise, as daily experience proves, they cannot, were they Philosophers, know, as they ought, the mysteries contained in the *Creed*, nor the various ways of transgressing the *Commandments*, much less the meaning, force and effect of the *Sacraments*, nor the dispositions neces-

* St. Mat. 28, 19, 20,

sary for receiving them; neither can they know the great obligations they contract in receiving them; nor the necessity, condition, and great benefit of *Prayer*, except they be well instructed therein one way or other.

Now, if this be the case even of Men of wit and learning, surely the ignorant People cannot know these necessary truths, nor consequently their religion, although they should punctually repeat the Creed, Commandments, Sacraments, &c. unless they be familiarly and frequently explained, and even forced, as it were, into their heads. It is true that this is no easy task, and that it requires much labour and patience; but this is necessary; a Soul is worth more than all that; it cost the Son of God a great deal more; we are all bought, saith the Apostle, with a great price*. Yet this great ransom, the Death and Passion of Jesus Christ, will be of no use to such as know not their Religion: They will, altho' they approach the *Sacra-*

* 1 Cor. 6. 20.

ments, live and die in Sin: They will by their corrupt life and manner, dishonour and asperse the Church of God, and do her more harm than the horrid blasphemies which Jews, Turks, and other Unbelievers daily throw out against her; there being nothing more injurious to *Christ* and his holy Spouse, than the wicked and scandalous behaviour of too many Catholics, Still, these vicious Catholics do, Jew-like, boast of the Law, and by prevaricating the Law, dishonour God and his Church*. They boast of being Children of the true Church, and of making, once a year, some submission and shew of repentance; yet bring forth little or no worthy Fruits of Penitance; † on the contrary, they generally go on so, from year to year, adding sin to sin, load to load, falling and rising, as they pretend, without any visible amendment of life, until Death surpriseth them; which gives some people occasion to say, that the Catholic Church, the pillar and ground-work

* Rom. 22. 23. † S. Luke 3. 8.

of Truth, gives us leave to commit Sin; * altho' it is manifest, that it is the ignorance and blindness only of some of her licentious Children that furnish a handle to upbraid her with this monstrous impiety; and not her doctrine, which is always as pure and spotless as her Divine Founder, *Jesus Christ*, delivered it to her: as it shall clearly appear to such as will take pains to examine it, even in this little work. And not to send them farther off, touching this point: Her constant and invariable doctrine is, never to give that which is holy to dogs, nor to cast pearls before swine; † that is, not to administer the sacraments to such as are not duly instructed, penitent, and well prepared; nor even baptism itself to such as have the use of reason; & touching whom she teacheth, that they are to be instructed and to believe, by the assistance of the Divine Grace, the things which God revealed and promised; and chiefly, that it is God, who by his grace, justifieth

* 1 Tim. 3. 15. † S. Mat. 7. 6.

the sinner, by the redemption which is in *Christ Jesus*: That understanding themselves to be sinners, they are to fear the Divine Justice; to look towards the mercy of God; to hope and confide, that he will be merciful to them for *Christ's* sake; and to begin to love God as the Fountain of all justice*.

Moreover they are to conceive a hatred and detestation of Sin, *viz.* To do that Penance which is requisite to be done before Baptism. Lastly, that during the time they design to receive baptism, they are to begin a new life, and keep the commandments†. After this preparation, and ordinarily, after a public renunciation of all the pomps and works of Satan, ensueth righteousness itself‡, which is not only a remission of sins, but also the sanctification and renewing of the inward Man, by a voluntary receiving of the grace and gifts of the *Holy Ghost*§.

* Conc. Trid. Sess. 6. c. 6. Sess- 24. c. 7. de Ref.

† Conc. Trid. Sess. 6. ib. ‡ Ritual Rom. § Conc. Trid. ib.

Thus

Thus far the Church, concerning the baptism of adults.

As to those, who, after they have been once enlightened, have also tasted the Heavenly Gift, and have been made partakers of the *Holy Ghost*, and yet, are fallen; * the *Catholic Church* teacheth, that a great deal more than the before mentioned necessary preparations for baptism is required of them; that their penance ought to be very different from that of baptism; that they can by no means be re-established and renewed in the life of grace, without a hearty sorrow and hatred for past offences; not even without great pains and lamentations, and a firm purpose of sinning no more, the Divine Justice requiring it should be so+. Hence penance is by the Holy Fathers, deservedly called a painful baptism. This is not all that is required of such as are so ungrateful, after they have put on *Christ*, and were by baptism made a new creature in him, as to offend the Divine Majesty: they cannot (continues the Church) obtain

* Heb. 7. 4, 5. 6. + Conc. Trid, Sess, 6, c. 14, Sess. 14, cc. 2, 3, 4.

the remission of any mortal sin, without declaring, when they can, all the mortal sins, which after a diligent examination, they are conscious of; even the sins of thought and desire, which sometimes wound the soul deeper, and are more dangerous than those that are openly committed; * without declaring all (the Church sayeth) plainly and modestly before those, to whom *Christ* said: "Receive ye the *Holy Ghost*: Whose sins ye shall forgive, they are forgiven them; and whose sins ye shall retain, they are retained†." Nor are they even after this humble & wholesome Confession, and after giving all the marks of sincere repentance that prudence may require, to receive absolution, wherein the force of the sacrament of penance doth chiefly consist‡, until they humbly submit to, and accept the satisfactory or penitential works, as fasting, alms-deeds, prayers, &c. which shall be enjoined them, in order, not only to destroy their vicious habits, and make them more cautious and vigilant for the future against fa-

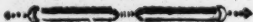
* Conc. Trid. ib. c. 5. † S. John 20. 22. 23.

‡ Conc. ib. c. 3. & 8.

tal relapses, but also in punishment of past transgressions.—And indeed (the Church speaks) the œconomy or order of the Divine Justice seems to require, that those, who have, out of ignorance, sinned before baptism, should be received into favor otherwise than those who, being once delivered from the bondage of sin and the Devil, and endowed with the gift of the *Holy Ghost*, had the boldness to violate the temple of God, and grieve the Holy Ghost.

As the method or order of this Work, is the same with that of the Catechism of the Council of Trent, and the matter thereof is chiefly taken out of the sacred scripture, the writings of the Holy Fathers, and decisions of the Church, it ought not to be considered as the work of a miserable man, but of God himself, and his chosen servants. The plainest and most obvious stile is used therein, preferring, after the example of *St. Augustine*, “Rather to be censured by Grammarians, than misunderstood of the People.” *

* In Pf. 138.



CONTENTS.

The great Importance of the Catechism, Page 1

THE FIRST PART.

1	LESSON. The Creation and End of Man,	4
2	—— Faith expounded,	6
3	—— Of God,	9
4	—— The Unity of God, and the most Holy Trinity,	12
5	—— The Incarnation of the Son of God,	14
6	—— The Redemption of Man,	17
7	—— The Myſteries of our Lord Jeſus Chriſt,	20
8	—— The Holy Ghoſt, the Church, &c.	21
9	—— The Reſurrection of the Fleſh, and Life everlaſting,	25

THE SECOND PART.

1	LESSON. The Commandments of God in general,	27
2	—— The firſt Commandment,	30
	The Images of Chriſt and his Saints,	31
3	—— The 2d Commandment,	41
4	—— The 3d Commandment,	43
5	—— The 4th Commandment,	46
6	—— The 5th Commandment,	50
7	—— The 6th and 9th Commandments,	53
8	—— The 7th and 10th Commandments,	55
9	—— The 8th Commandment,	62

10 LES.

(xv)

10	LESS.	The Commandments of the Church,	66
		Of the Distinction of Meats,	68
		The 3d Commandment,	80
		4th Commandment,	ib.
		5th Commandment,	82
11	——	Of Sin,	86
12	——	Mortal and Venial Sin,	88
		Pride, &c.	90
13	——	Sins against the Holy Ghost,	104
14	——	Sins which cry to Heaven for Vengeance,	106
15	——	The Four last Things,	108
16	——	Christian Virtues & good Works,	113
17	——	Cardinal Vsrtues,	116
18	——	Eight Beatitudes,	118
19	——	The Grace of God,	121

THE THIRD PART.

		The Sacraments,	133
1	LESS.	Baptism,	135
2	——	Confirmation,	139
3	——	The Eucharist,	143
		Preparation to be made before Communion,	149
		Acts to be made before Communion,	152
		Acts to be made after Communion,	153
4	——	The Sacrament of Penance,	157
		The Examination or Conscience,	159
5	——	Contrition,	162
		Certain things which strengthen and move the Sinner to Contrition,	166
		A firm Purpose of Amendment,	168
6	——	of Confession,	169
		7 LESS.	

(xvi)

7	LESS.	Manner in which Confession is to be made,	171
		Absolution is sometimes to be deferred,	175
8	——	Satisfaction,	180
9	——	Indulgences,	185
10	——	Defects which render Confession void, & Manner of repairing it,	191
11	——	Extreme Unction,	194
12	——	The Sacrament of Holy Order,	198
13	——	Matrimony,	207

THE FOURTH PART.

1	LESS.	Hope and Prayer in general,	211
2	——	Of the Lord's Prayer,	222
3	——	The Angelical Salutation,	231
4	——	Of a Christian, and of the Sign of the Cross	238
5	——	Morning Prayer & good Purpose,	245
6	——	Evening Prayer, and Examination of Conscience,	250
7	——	Prayers said before and after Meat, and at other Times,	253
8	——	Of the Holy Mass,	256
		The Reason why Mass is said in Latin,	262
		Manner of hearing Mass,	263
		Of Holy Water,	266
9	——	The Beads,	272
10	——	Of Meditation or Mental Prayer,	275

171
175
180
185
191
194
198
207
THE
CATECHISM,

OR
CHRISTIAN DOCTRINE;
BY WAY OF QUESTION AND
ANSWER.

211
222
231
238
245
*The great importance of the Catechism,
and the manner of listening to it
with benefit.*

250
Q. **W**HAT is the Catechism?

253
256
262
263
266
A. It is a plain and intel-
ligible explanation of the articles of
the Christian Faith necessary for sal-
vation; and of other points belong-
ing to the service of God.

272
275
Q. Is it requisite to make great ac-
count of the Catechism, and to hear-
ken to it attentively?

A. It is certainly; for it is very
good in itself, and likewise both use-
ful and necessary for us.

HE
B

Q. How

Q. How is it good in itself?

A. Inasmuch as it is the same doctrine, which Christ and the Apostles have taught us.

Q. How is it useful and necessary to give attention to the Catechism?

A. Because by giving a due attention to it, we learn all that is necessary for salvation; and that without this attention we shall be ignorant thereof, and eternally damned. *1 Cor. c. 14. v. 38.*

Q. What ought to be done, in order to benefit by the Catechism?

A. There are certain things to be done before, at, and after it.

Q. What is fit to be done before it?

A. First, It is requisite to come to learn it with a resolution of benefiting by it. 2. To adore and pray to God, when we come to the place where the Catechism is to be taught. 3. To behave ourselves quietly and decently. *1 Cor. 14. 40.*

Q. What else is to be done before it?

A. It

A. It is proper to pray along with the Priest, or Catechist.

Q. What prayer do you say ?

A. I say: *O Lord, through thy great mercy, teach me all that is necessary for knowing thee, for loving thee, and for doing thy holy will.*

Q. What is proper to be done while the Catechism is taught ?

A. It is fit we should listen to it with attention, modestly and respect, just as if our Lord Jesus Christ were speaking to us. *Luc. 10. 16.*

Q. What is fit to be done after the Catechism is over ?

A. It is proper to give thanks to God, and to beg the grace to retain what we heard, and to turn it to our good. *2 Cor. 6. 1.*

Q. Into how many parts is the Catechism divided ?

A. Into four parts; the first treats of the Articles of Faith; the second of the Commandments of God and the Church; the third of the Sacraments; the fourth of Hope and Prayer. *Catech. Conc. Trid. Pr.*

THE FIRST PART.

The Articles of Faith.

THE FIRST LESSON.

Of the Creation and End of Man.

Q. **W**HO created and placed you in the world?

A. Almighty God. *Gen. 1. 27. Eph. 3. 9.*

Q. What good has God done you, when he made you?

A. He gave me, together with a body, a rational, spiritual and immortal soul, capable of possessing himself during all eternity. *S. Jo. 3. c. 15, 16. v. 1. Epist. 3. 2. Wisd. 3. 2, &c.*

Q. To what end has God placed you in the world?

A. In order to know, love and serve him, and thereby merit life everlasting. *1 Theff. 4. 3.*

Q. What must we do to answer that end?

A. There are four things to be done.

Q. What is the first?

A. It

A. It is to believe firmly whatever God has revealed, and the Church teacheth us, *S. Math.* 18. 17. *S. Jo.* 8. 24.

Q. What is the second?

A. It is to fulfil the commandments of God and the Church. *S. Mat.* 19. 17. *Hebr.* 13. 17.

Q. What is the third?

A. To receive the sacraments with the necessary preparation. *S. Mat.* 7. 6. 28. 20. *1 Cor.* 11. 20, &c.

Q. What is the fourth?

A. It is to put our hope in God, and to have recourse to him often by prayer. *Of.* 12. 6. *S. Mat.* 12. 21. *Eph.* 6. 10. 18. *Hebr.* 4. 16.

The Fruit of this Lesson.

We should oiten consider for what end God has placed us in the world; and make use of our body, of our soul, and of every other gift we received, according to the will and intention of our Maker. *1 Cor.* 10. 31. *Coloss.* 3. 1, &c.

THE SECOND LESSON.

*Faith expounded.*Q. **W**HAT is Faith?

A. It is a divine virtue, and a heavenly light, whereby we believe all that God has revealed to his Church.

Q. Why is Faith called a divine virtue and a heavenly light?

A. Because it is God, through his great mercy, that infuses this valuable gift into our souls, by which he reveals himself to us. *S. Jo. 6. 44. Phil. 1. 29.*

Q. Is Faith necessary for every one?

A. It is, for without Faith none can be saved. *Hebr. 11. 6.*

Q. Make an act of Faith?

A. *O Lord, I do firmly believe whatever thou hast revealed, and all that thou teachest me by the holy Catholic Church: because thou art most true in thy words. Ps. 18. 8. 2 Cor. 1. 18.*

Q. Are we obliged to make an act of Faith from time to time?

A. Every one that has been baptized

sized is obliged, when he comes to the use of reason and years of discretion, to believe firmly from his heart, all that God has revealed to the Church; and to put his Faith daily in practice, by living up to the law of God. *1 Cor. 16. 13. Hebr. 10. 38.*

Q. What else are we obliged to do?

A. We are undoubtedly obliged to learn and firmly believe the principal articles of Faith; particularly when we have a mind to receive the sacraments. *S. Mar. 16. 16. Hebr. 10. 22. S. Carol. Act. Mediol. Eccl. part 4. Instruct ad Confes.*

Q. Where are those principal articles to be found, which we are obliged to learn and believe?

A. In the Apostles Creed.

Q. Are we obliged to know the Apostles Creed?

A. We are obliged not only to know it, but also to know the meaning of the articles it contains. *S. Mat. 13. 14, 15. Ephes. 5. 17. S. Carol. ibid.*

Q. Say the Creed?

A. I believe in God the Father Al-

B 4

mighty,

mighty, maker of heaven and earth; and in Jesus Christ, his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. He descended into Hell; the third day he rose again from the dead, he ascended into Heaven, sits at the right hand of God the Father Almighty; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost, the holy Catholic Church, the Communion of Saints, the Forgiveness of Sins, the Resurrection of the Flesh, and Life everlasting. *Amen.*

Q. Why are we obliged to believe all these things?

A. Because God, who can neither deceive nor be deceived, has revealed them all. *2 Cor. 1. 18, 19, 20.*

Q. How do we know for certain that God has revealed them?

A. We know it from the holy Catholic Church, which God commanded us to obey, and with which he promised to be to the end of the world, and

and to teach her all truth. *S. Mat.*
13. c. 17. v. 28. c. 20. v. *Jo.* 16. 13.

The Fruit of this Lesson.

First, To give thanks to God for the virtue of Faith which we received in Baptism; to make an act of Faith often; to resolve every day, to live and die in the Roman Catholic Faith; never to deny our faith by word or deed. *S. Mat.* 10. 33.

2. To endeavour to learn the Christian Doctrine, and to teach, or get it taught to the people that are under our care. *1 Tim.* 5. 5.

3. To love and esteem greatly the Church of God; and likewise to pray for, and assist the teachers of the Gospel. *1 Tim.* 5. 17. *Hebr.* 13. 17.

THE THIRD LESSON.

Of God.

Q. **W**HAT is the first thing that every Christian ought to believe?

A. That there is one only God.

Q. Who is God?

A. God is the maker of Heaven

B 5

anJ

and earth, and sovereign Lord of all things. *Gen. 1. 1, &c. 1 Tim. 6. 15.*

Q. Can you expound, any other way, what God is?

A. Yes; God is an eternal spirit, infinitely good, infinitely perfect, infinitely powerful; who is in all places, sees all things, and governs all.

Q. Why do you say that God is a Spirit?

A. Because he has neither body nor any thing belonging to a body. *S. Luke 24. 39. S. Jo. 4. 24.*

Q. Why do you say, that God is infinitely good and infinitely perfect?

A. Because he surpasses in goodness all that is good; and that nothing can be as good, or as perfect as he is. *S. Mat. 19. 17. S. Jam. 1. 17. Ps. 144. 3.*

Q. Why do you say, that God is infinitely powerful?

A. Because he can do whatever he pleases. *Ps. 113. 11. S. Mat. 19. 26.*

Q. Why do you say that he is eternal or everlasting?

A. Because he has neither beginning

ning nor end. *Deut.* 32. 40. *Exod.* 15. 18. *Mich.* 5. 2.

Q. Is God every where?

A. Yes; for he is in Heaven and on Earth, and in every part of the world. *Deut.* 4. 39. *Baruc.* 3. 25. *Psf.* 138. 7. *Jerem.* 23. 24.

Q. Does God see all things?

A. Yes; for nothing, not even the secret thoughts of man's heart can be hid from him. *Psf.* 7. 10. *Hebr.* 4. 13.

Q. Why do you say that he governs all things?

A. Because he takes care of, and looks to every thing: he rewards the righteous and punishes the wicked; and likewise, because nothing happens but by his order or permission. *1 Cor.* 12. 6. *Acts* 17. 28. *S. Mat.* 10. 29.

Q. What duty are we obliged to pay to God?

A. We are obliged to adore his glorious Majesty, and to love him above all things. *Deut.* 6. 13. *S. Mat.* 4. 10. *Luc.* 10. 27.

Q. What else do we owe to our Creator?

B 6

A. We

A. We are obliged to obey him in all things ; to be greatly afraid of deserting his wrath ; and to suffer patiently what misery and trouble soever he may inflict upon us. *Exod.* 15. 26. *S. Luc.* 12. 4, 5. *Heb.* 10. 36. 1 *S. Pes.* 4. 1. 13.

Q. What else do we owe him ?

A, Never to speak of him but with very great esteem and respect ; to consider often that he sees us in every place, and at every moment ; and therefore, never to do any thing contrary to his will. *Gen.* 18. 27. *Psf.* 28. 2. *Psf.* 110. 9. *Gen.* 17. 1. *Gal.* 5. 25.

THE FOURTH LESSON.

Of the Unity of God, and the most Holy Trinity.

Q. **H**OW many Gods are there ?

A. There is only one God. *Deut.* 6. 4. 1 *Cor.* 8. 4.

Q. How many persons in God ?

A. There are three persons, to wit, the Father, and the Son, and the Holy Ghost. *S. Matt.* 28. 19.

Q. Is the Father God ?

A. He

A. He is certainly.

Q. Is the Son God?

A. He is certainly. *S. Jo. 1. 1.*

Q. Is the Holy Ghost God?

A. He is certainly. *Acts 5. 3. 4.*

Q. Are they three Gods?

A. No: they are but one God in three Persons; because they have but one only nature, and one divine substance. *S. Mat. 28. 19. 1 S. Jo. 5. 7.*

Q. What do you call these three Persons together?

A. The most Holy Trinity, or one only God in three distinct Persons.

Q. Is the Father more perfect, more wise, or more powerful than the Son, or the Holy Ghost?

A. He is not; because these three divine Persons are equal in all things; for they are one only God.

Q. Is the Father more ancient or elder than the Son or the Holy Ghost?

A. He is not; because they are all three from eternity. *Pf. 89. 2.*

Q. What must be done in order to honour the most blessed Trinity?

A. We ought to believe firmly this
very

very obscure truth; to give thanks to God for having given us the knowledge of it; and to adore the God of glory in three Persons, especially morning and evening, and at the beginning of all our prayers. *Pf.* 117. 9. *Pf.* 62. 1. *Pf.* 140. 2.

Q What else is to be done?

A. We should be diligent in teaching this great truth, or in getting it taught to those that are ignorant thereof. *Col.* 3. 16.

THE FIFTH LESSON.

Of the Incarnation of the Son of God, the second Person of the Holy Trinity.

Q. **W**HAT do you understand by the Incarnation?

A. The union of the nature of God and of the nature of Man in one Divine Person.

Q. Which of the three Persons of the most Holy Trinity took human nature?

A. The Son, who is the second Person

Person of the most Holy Trinity.
S. Jo. 14.

Q. What doth the taking of human nature mean?

A. It means the taking of a Body and Soul, such as we have.

Q. Where has he taken this Body and Soul?

A. In the womb of the glorious Virgin Mary, his Mother. *S. Mat. 1, 18.*

Q. How came this to pass?

A. By the virtue of the Holy Ghost, the Body of Jesus Christ was formed of the very Blood of the blessed Virgin. *S. Mat. 1. 20. Gal. 4. 4.*

Q. Who is Jesus Christ?

A. He is the second Person of the most Holy Trinity made Man.

Q. What signifies the word Jesus?

A. It signifies Saviour. *S. Mat. 1. 21.*

Q. Is there not a special honour due to this name?

A. There is; for it is commanded that at the name of Jesus every knee shall bow. *Phil. 2. 10.*

Q. What

Q. What signifies the word Christ?

A. It signifies Anointed.

Q. With what was he anointed?

A. With all heavenly graces, and with the fulness of the Divinity itself. *S. Jo. 1. 14.*

Q. Is Jesus Christ God?

A. He is certainly. *Colos. 2. 9.*

Q. Is he likewise Man?

A. He is both God and Man. *Phil. 2, 6, 7.*

Q. How many Natures in Christ our Saviour?

A. There are two Natures, to wit, the Divine Nature and the Human; for he is both God and Man. *Rom. 9, 5.*

Q. How many Persons in Jesus Christ?

A. There is but one person, to wit, the person of the Son of God only. *Conc. Ephes.*

Q. Where is our Lord Jesus Christ?

A. In as much as he is God, he is every where; but in as much as he is Man, he is only in Heaven, and in the blessed

bleſſed Sacrament of the Eucharift.
Heb. 10. 12. *S. Mat.* 26. 26.

Q. What obligations do we lie under to our Lord Jeſus Chriſt ?

A. We are obliged to adore and praiſe him as our God, and to give him great thanks, for becoming Man for our ſake.

Q. What elſe are we obliged to do ?

A. We ſhould humble ourſelves for his ſake, who, upon our account, humbled his incomprehenſible Ma-
jeſty, when he united our poor nature to his divine perſon. *2 Cor.* 8, 9.

THE SIXTH LESSON.

Of the Redemption of Man.

Q. WHY was the Son of God made Man ?

A. To redeem and ſave us. *S. Mat.* 18. 11.

Q. What means redeeming us ?

A. It means, to deliver us from ſin and everlaſting damnation.

Q. Why was mankind thus condemned ?

A. For the diſobedience of our firſt father

father Adam, and likewise for the sin we have wilfully committed ourselves, *Gen. 3. 6. Rom. 5. 12. Ephes. 2. 3.*

Q. What hath our Lord Jesus Christ done, in order to redeem us?

A. First, he was born in a stable among brute beasts. 2. He spent thirty-three years in all manner of humiliation and poverty. 3. He died at length on the cross for our sake. *S. Luk. 2. 7. S. Luk. 3. 25. S. Mat. 27. 50.*

Q. On what day was he born?

A. On Christmas-day, about midnight. *S. Luk. 2. 8, &c.*

Q. What did our Saviour Jesus Christ do until the age of thirty years?

A. He spent his life privately, and almost unknown to the world, in the company of his blessed mother. *S. Luk. 2. 51.*

Q. What did he do from the age of thirty years until the time of his death?

A. He taught men the way of salvation both by word and example; and

and also wrought a vast many great miracles, to prove and confirm his doctrine. *S. Luk. 4. 15, 16, 17, 18, 19, &c. 24 c. 19. v.*

Q. On what day did he die ?

A. On Good Friday.

Q. For whom did he die ?

A. For all mankind, and for each Christian in particular. *1 S. Jo. 2. 2.*

Q. Why did he die ?

A. He died to make satisfaction for our sins, to merit everlasting pleasure and happiness for us ; and likewise the graces necessary for obtaining this bliss. *Rom 3. 23, 24, 25. S. Jo. 10. 10. Rom. 7. 24, 25.*

Q. What obligations do we owe our Lord Jesus Christ for being our Saviour ?

A. We are obliged to love and thank him for this great benefit ; to put our entire hopes in him, and to follow his example. *Rom. 8. 35. 1 Tim. 1. 12. S. Mat. 1. 21. 1 S. Pet. 2. 21.*

THE SEVENTH LESSON.

Of the mysteries of our Lord Jesus Christ.

Q. **W**HERE was the body of Jesus Christ laid after his death?

A. In the sepulchre or grave. S. *Mat.* 27 60.

Q. What mean these words of the Creed; *He descended into Hell?*

A. They mean, that our Saviour's soul went into that part of Hell, called Limbo, to deliver the souls of the just from the captivity they were in. *Ephes* 4, 8, 9.

Q. Did he not rise after his death?

A. He rose both glorious and immortal. S. *Mat.* 28. 6.

Q. When did he rise?

A. On the third day after he died, to wit, on Easter-Sunday. S. *Mat.* 28, 1, 2, &c.

Q. Has he ascended into Heaven?

A. Yes; he ascended by his own proper power. *Acts* 1, 9, 10.

Q. When

Q. When did he ascend into Heaven?

A. Forty days after his resurrection, to wit, on Ascension Day. *Acts* 1.

Q. Will Christ our Saviour come at the end of the world?

A. Yes: he shall come visibly to judge every man according to his works. *S. Mat.* 25. 31, 32, &c.

Q. Shall the judgment of Mankind be deferred until the end of the world?

A. The general judgment shall be deferred until then.

Q. Is there any other judgment besides the general judgment?

A. Yes: there is a particular judgment which every one shall undergo at the hour of his death. *Heb.* 9. 27.

THE EIGHTH LESSON.

Of the Holy Ghost, the Church, and the heavenly treasures which are received in the Church.

Q. **W**HO is the Holy Ghost?

A. He is the third person of

of the most holy Trinity. *S. Mat.* 28.
19.

Q. When did the Holy Ghost descend to the Church?

A. In ten days after the Ascension, to wit, on Whit-Sunday. *Acts* 2. 1, 2, 3, 4.

Q. Is the Holy Ghost given now to us?

A. He is always given in an invincible manner to such as are rightly disposed to receive him. *2 Cor.* 13. 13.

Q. Are we obliged to put our hope in him, and to pray to him as we do to the Father and the Son?

A. We are certainly; for these three divine Persons are but one God. *1 S. Jo.* 5. 7.

Q. What benefit do we receive from the Holy Ghost?

A. He sanctifies and strengthens us; and enlightens and guides the Church so, that she never shall fall into error. *S. Jo.* 14. 16, 26.

Q. What is the Church?

A. It is the congregation of all the faithful under Christ Jesus, their invisible

visible head ; and under his Vicar on earth, the Pope. *S. Mat.* 16, 18. *S. Jo.* 21, 15, 16, 17.

Q. Who is the Pope ?

A. He is the visible head of the Church, successor of Saint Peter, and Christ's vicar on earth.

Q. Which is the true Church ?

A. It is the holy Catholic Roman Church, whose visible head is the Pope. *S. Mat.* 10. 2. *S. Jo.* 21. 15, 16, &c.

Q. Is it necessary to be in the Church ?

A. It is, because there is no salvation out of the Church ; for there is but one only God, one only Faith, and one only Baptism. *Ephes.* 5. 5.

Q. What means the Communion of Saints ?

A. It means, that all the true Children of Christ are partakers of the spiritual treasure of the Church. *1 Cor.* 12. 12. &c. *2 Cor.* 1. 11.

Q. What is this spiritual treasure whereof the members of the Church do partake ?

A. The

A. The Sacraments, the holy sacrifice of the Mass, the prayers of the Church, and the good works of the righteous.

Q. Is there not some union between the Faithful upon Earth and the Saints in Heaven?

A. There is; for we pray to them to intercede for us, and they obtain us assistance from God through Jesus Christ. *Gen.* 48. 16. *Zach.* 1, 12, 13, &c. *Hof.* 12. 4. *Dan.* 10. c. 21. v. 12. c. 1. v. *Jer.* 15. 1. *Rev.* 8. 3, 4.

Q. Does this spiritual treasure of the Church prove beneficial to the souls in Purgatory?

A. It does, for they receive comfort and succour by the holy sacrifice of the Mass, by the prayers and good works of the faithful. *2 Mac.* 12. 46.

Q. What are the true children of the Church obliged to do?

A. It is but just that they should give great thanks to God, for having made them the children of so great and so good a mother, against whom

all her enemies cannot prevail.—S.
Mat. 16. 18. *1 Tim.* 3. 15. *Gal.* 4.
 26. *Heb.* 12. 22. 23.

Q. What do you understand by
 the forgiveness of sins?

A. I understand, that Jesus Christ
 gave power to his Church to forgive
 sins, and effectual means whereby
 men are sanctified. S. *Mat.* 18. 18.
S. Jo. 20. 23.

THE NINTH LESSON.

*Of the Resurrection of the Flesh, and
 of the Life everlasting.*

Q. WHAT means the resurrection
 of the flesh?

A. It means that all men shall rise
 with the same bodies which they had
 in this life. *Job.* 19. 26. S. *Jo.* 5.
 28. 29.

Q. Shall the wicked as well as the
 righteous rise again?

A. They shall; but the righteous
 shall have glorious bodies, and those
 of the wicked shall be ugly and hi-
 nous. *1 Cor.* 15. 42, 43, 44. . . . 51.

C

Q. What

Q. What reward will God give the righteous after their death?

A. The glory of Heaven and life everlasting. *S. Mat. 25. 34. 46.*

Q. What is life everlasting?

A. It is to see God face to face and to love and praise him for all eternity in everlasting pleasure and happiness.—*S. Jo. 17. 3. 1 S. Jo. 3. Apoc. 19. 7.*

Q. What shall become of the wicked who die in mortal sin?

A. They shall be cast into Hell, a place where they shall never see God and shall burn during eternity along with devils. *S. Mat. 25. 46.*

Q. Whither do those go who die in venial sin only, or who have not made full satisfaction for their sins?

A. To Purgatory, in order to satisfy the divine justice, by the torments they are to suffer there, *S. Mat. 5. 26. Apoc. 21. 27.*

Q. What benefit are we to derive from this lesson?

A. We should think often of the unspeakable reward of the righteous

and of the everlasting torments of the wicked; that thereby we may courageously pursue virtue, and shun vice. 1 Cor. 9. 24. Heb. 6. 11. 12.

THE SECOND PART.

Of the Commandments of God, and the Church.

THE FIRST LESSON.

Of the Commandments of God in general.

Q. **W**HAT is the second thing necessary for our Salvation?

A. The fulfilling of the Commandments of God, and of the Church. *Mat. 19. 17.*

Q. Why did God give us his holy Commandments?

A. To the intent, that they may serve as a rule for our actions, in giving us knowledge of the vices that ought to be shunned, and of the virtues which we ought to embrace. *Ps. 118. 105. Prov. 6. 23.*

C 2

Q. How

Q. How many Commandments has God given us?

A. Ten.

Q. Say them.

A. *I am the Lord thy God, who brought thee out of the land of Egypt and out of the house of Bondage; thou shalt not have strange Gods before me. Thou shalt not take the name of the Lord thy God in vain. Remember to keep holy the Sabbath Day. Honour thy Father and Mother. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's wife. Thou shalt not covet thy neighbour's goods.* Exod. 20. 3. &c.

Q. What means do you take for stirring up yourself, to fulfill the commandments of God?

A. I consider, that God is my sovereign Lord, to whom I justly owe obedience; and that his commandments are most lawful, and can easily be fulfilled with the assistance of his grace. S. Mat. 11. 30. 1 S. Jo. 5.

Q. I

Q Do you make use of any other means ?

A. Yes ; I think of the great reward which God gives to those who fulfill his commandments ; and of the everlasting torments wherewith the transgressors shall be afflicted. *Eccli.* 40.

Q. Is it necessary to observe all the Commandments ?

A. Yes ; for whosoever transgresses the only Commandment by a mortal sin, deserves eternal damnation. *S. James* 2. 10.

Q. What is the abridgment or sum of the commandments ?

A. It is to love God above all things, and our neighbour as ourselves ; for this is *the accomplishment of the law*. *S. Mat.* 22. 40. *Rom.* 13. 9.

THE SECOND LESSON.

First Commandment.

I am the Lord thy God, &c.

Q. WHAT doth the first Commandment oblige us to?

A. It obliges us to believe in God; to put our hopes in him; to adore and love him with our whole heart. *S. Luk. 10. 27.*

Q. What is it to adore God?

A. It is to acknowledge that he is our maker and sovereign Lord, and to give him all possible honour and praise. *1 Tim. 1. 17.*

Q. Make an act of Adoration.

A. O great God, and almighty Lord, I adore thee, and acknowledge thee for my maker and sovereign Lord.

Q. What do you mean by loving God with your whole heart?

A. I mean, to love him above all things, to be willing rather to suffer death than offend him.

Q. Make

Q. Make an act of the love of God.

A. O Lord, I love thee with my whole heart, and above all things, because thou art infinitely good, and most amiable, and continually bestowing many favours upon me.

Q. Doth this Commandment forbid us to honour the Saints?

A. No, because the honour we give them is not the same with that which we give to God; for we honour them only as his friends and faithful servants, and merely upon his account. *Jos. 5. 13. 14. 15. 3 Kings 18. 7. 4 Kings 2. 15. 8. 17. 22. Rev. 19. c. 10. v. Rom. 13. 7, 8.*

Q. Is it lawful to pay any honour or respect to the images of Christ and his Saints?

A. It is, for the sake of Christ and his Saints, of whom they put us in mind, just as we do in regard of the name of Jesus; yet, we do not believe that there is any virtue either in the sound of the word, or in the ima-

ges of Christ and the Saints. *Num.* 21. 8, 9. *Phil.* 2. 10. *Conc. Trid. Sess.* 25.

Q. But, did not God forbid not only to shew any honour or respect to images, but also *to make the likeness of any thing either in Heaven above, or in the Earth beneath, or in the Waters under the Earth?*

A. He did indeed expressly forbid the Jews, who were extremely prone to idolatry, even to make any such likeness, lest they should adore and worship them as Gods, and thus *have strange Gods before the Lord*, in imitation of the nations round about them, who all adored and served stocks and stones, Gods of gold and silver, &c. but no people do now look on this prohibition of making the likeness of any thing, as obligatory or binding.

Q. Why so?

A. Because there is no danger in this age, that Christians will adore or serve the image or likeness of any thing either in Heaven or earth: it

is

is neither flock, nor stone, nor statue of gold or silver, but the excessive love of the world, vanity, too great a tie to our own sentiments and other disorderly passions, that are the idols or false God of Christians in these days.

Q. How do you prove, that it is in that sense that God has forbid the Jews to make the likeness of any thing either in Heaven or on earth?

A. It is proved plainly from God's own words, both in the same place, and in several other places of Scripture, where he sayeth: *Ye shall not make Gods of silver, neither shall ye make unto you Gods of gold*; which is the same thing as to say: *Thou shalt not have strange Gods before me! Thou shalt not adore or serve any graven thing either in Heaven or on earth*: so that it is manifest, that all is but one and the same commandment explained and set forth at large; and consequently, that no essential part of the commandments is left out in our short Catechisms, it being clear to

the reason of a child, that if we must have but one only true God, we must not have either image or likeness, or any thing else for our God. *Exod. 20. 23. v. 34. c. 15. Levit. 19. 4. Deuter. 29. 17. &c.*

Q. What other proof have you for it?

A. It is, that among the Jews themselves, prone as they were to idolatry, there was, by God's appointment, a religious use of images; for God commanded Moses to make two Cherubims or Angels of beaten gold, and to place them honourably on the two ends of the Mercy-seat, which covered the Ark; he also commanded him to make a Serpent of brass, and set it upon a pole, that every one that should be bitten by the fiery serpents, might look on it and be healed, which Christ declares to be a figured image of himself exalted on the cross. *Exod. 25. 17. 18. S. Jo. 3. 14.*

Salomon also graved two Cherubims of image-work on the walls of the temple, and covered them with gold.

gold; he also wrought Cherubims on the veil of the temple: so that these pictures were always placed before the people, whensoever they kneeled and prayed in this holy house. *2 Chron.* 3. 7, 10, 13, 14.

Q. Do not Catholics pray to, and serve images?

A. No, by no means: We do indeed kneel and pray before them (to keep us from distractions) but not to them, no more than Joshua and the Elders of Israel prayed to the Ark of the Covenant, when they lay prostrate, praying until evening before it; no more than others pray to the Communion-table, when they kneel and pray before it; and as we have the charity to believe upon their word, that they neither pray to, nor adore either the Communion-table or the Bread and Wine, they receive kneeling, so should they, it seems, have the like charity for us, seeing, the whole church assembled at Trent, even all of us, men, women, and children, do openly declare and constantly profess,

fels, that we neither pray to nor adore images; that we certainly know they can neither see, nor hear, nor help us; that we firmly believe, *no confidence ought to be placed in them, nothing ought to be asked of them*, and that the honour due to God ought not, on any account, to be given to any creature whatsoever, either in Heaven or on earth. *Conc. Trid. Sess. 25.*

Q. What benefit then have we by them?

A. They feelingly represent to us the mysteries of our Saviour's death and passion, and the sufferings of his Saints: they serve as books to the ignorant, and excite us all to follow the example of God's glorious servants. *Conc. Trid. ib.*

Q. But since there is neither divinity nor virtue in them, what honour or respect can be shewn them?

A. The same respect, in proportion, which is given to the name of Jesus; for Christ's holy image is the
very

very same to the eye that his holy name is to the ear.

Q. Give us some other example?

A. The same respect with that which is shewn to churches and houses of prayer, by all those who uncover themselves at their entering therein; the same with that respect which is shewn to the Lord's supper by such as believe it to be but bread and wine, a figure or sign only of Christ's body and blood, and yet receive it kneeling; the same with that respect and honour which God ordered Moses to shew to the very ground he stood upon, saying: *Take off thy shoes from off thy feet, for the place whereon thou standest is holy ground.* Exod. 3. 5.

Q. Doth this respect rest in the things to which it is shewn?

A. No; it is referred straight to Christ and his Saints, just as the respect which is usually shewn to the throne, and to the King's statue or picture, is, in the judgment of all men, referred to the King himself; and the disrespect shewn to the King's image,

image, is never supposed to be levelled at either paper, or stock, or stone, but at the King's own person.

Q. Is it commendable to pay respect to the relicks of Saints?

A. It is; because their bodies were members of Jesus Christ, and the dwelling-place of the Holy Ghost, and that likewise they shall one day be glorious in heaven. 1 *Cor.* 3. 16. 6. 15, 19.

Q. For what other reason is respect paid to the relicks of saints?

A. Because God made use of them to do a great deal of good to those who respect them. 4 *Kings* 13. 21. *S. Mat.* 9. 20. *Act.* 5. c. 15. v. 19. c. 11. 12. v.

Q. Is it against this commandment to consult Fortune-tellers, Enchanters or Witches, who make a compact with the Devil?

A. It is undoubtedly; for whatever knowledge they have is from the Devil. *Levit.* 19. 31. *Deut.* 18. 10, 11, 12.

Q. In

Q. In what doth Witchcraft or Enchantment consist?

A. It consists in using of words or signs for an end, which they have no force or virtue to attain to, either from nature, or God, or the church.

Q. Do Hereticks sin against this Commandment?

A. They do for certain; because they do not sincerely believe what the Roman Catholic Church holds. All those likewise sin, who either by word or deed shew an inclination or bent to Heresy, by hearing their prayers, or instructions, or otherwise. *S. Mat. 18. 27. Rom. 10. 10.*

Q. Is it permitted to read heretical books?

A. No; it is not allowed either to read or keep them without leave; neither is it permitted to pry into the mysteries of faith, or to doubt of any one article thereof. *Prov. 25. 27.*

Cleff. 1. 23.

Q. Does he who is ignorant, thro' his own fault, of the Lord's Prayer, of the Apostles' Creed, of the Commandments

ments of God, or those of the Church, sin against this Commandment?

A. He does without doubt; and so does he who understands them not, through his own neglect. *1 Cor. 14. 38. 1 Pet. 3. 15.*

Q. Is it against this Commandment to murmur or exclaim against God?

A. It is certainly; whereas God doth, in all things, act according to justice; and not only to exclaim against him is a transgression, but it is also against this Commandment, 1st, To have a disgust to God or godly things. 2. To let much time pass without thinking of him, or of the duty we owe him. 3. To hinder others from doing any thing that would redound to the honour of God.

Q. Doth this Commandment forbid to shew or have a disrespect for the Saints?

A. It forbids to dishonour not only the saints, but also their relicks, their images, or any sacred thing, such

church, such as the word of God, the places consecrated to his service, &c.

Q. What else doth this Commandment forbid?

A. It forbids, 1st, to despair of salvation, or the forgiveness of our sins.

2. To presume that God, by his mercy alone, will save us, without any good works.

3. To put our hope in any creature whatsoever more than in God.

4. To commit any sin or remain in it, through a presumption of God's mercy. *Rom. 2, 3, 4, 5, &c.*

THE THIRD LESSON.

Of the Second Commandment.

Thou shalt not take the Name of the Lord thy God in vain.

Q. **W**HAT does the second Commandment forbid us?

A. It forbids us, first, to swear to any thing we know, or even doubt to be false.

2. To swear without necessity, although the thing be true and just. *S. Mat. 5. 34, 35, 37.*

3. To

3. To swear what we do not intend to perform; or to neglect fulfilling, when we can, a lawful oath.

Jer. 4. 2.

4. To swear we shall do what is bad, or not to do what is good.

5. To conceal the truth from our lawful superior, when he requires of us to tell it; in which case, we do not only sin, but we are likewise obliged to repair all the damage and harm which happened thereby to our neighbour.

6. To swear by God or the Saints blood wounds or limbs.

7. To give to the Devil, or curse at any rate ourselves, our soul or body, our children, servants, cattle, or any thing else whatsoever.

8. To wish either temporal or spiritual harm to ourselves or others.

9. To make a vow without intending to fulfil it; or to make a vow of doing what is evil or displeasing to God.

10. To break a lawful vow.

Q. From hence then it appears, that

that it is an ill custom to be given to swearing ?

A. It is a very bad custom ; wherefore, those foolish people sin greatly, who matter not whether they have truth or falsehood on their side, or swear to the truth itself without necessity.

Q. What should our speech be in order to avoid sin ?

A. Yes, yes ; no, no : as our Saviour taught and commanded us ; for *what is more than these proceedeth from evil.* S. Mat. 5. 37.

THE FOURTH LESSON.

The Third Commandment.

Remember thou keep holy the Sabbath-day.

Q. **W**HAT is required in this commandment ?

A. We are required to keep and sanctify Sunday, the Lord's-day, as God and the Church orders us. *Exod.* 20. 8, 9, 10. *Jer.* 17. 27.

Q. What works are forbidden on this sacred day ?

A. Ser.

A. Servile or laborious bodily works, such as plowing and harrowing, buying and selling, and such like; but particularly all sort of sin. *Exod.* 16. 23. *Ezech.* 23. 38.

Q. Are there any other works forbidden besides those that are very toilsome?

A. Yes: all worldly works whereby we gain any earthly profit, or that withdraw us from the service of God, without real necessity, are likewise forbidden.

Q. Is it forbidden to engage others to do any of these works?

A. Yes; and we are moreover obliged to hinder all those under our charge from working, *Exod.* 20. 10.

Q. Are those servile or bodily works which belong to the service of God, a breach of the Lord's day?

A. No; if they be such as cannot be deferred until another time.

Q. Is it forbidden to dress meat, to serve cattle, and the like?

A. No; it is no breach of the precept to do what regards this day's
main-

maintenance, and could not be done the day before without inconvenience *Exod. 12. 15.*

Q. What are we obliged to do on this day more than on another?

A. To pray and do godly works, such as to hear mass punctually, to assist at the sermon, to read spiritual books, to say the beads, or do some other good works.

Q. Is it a profanation of the Lord's day to chat, or entertain idle thoughts at divine service, at sermon, or catechism?

A. It is for certain; for God requires that we serve him diligently in spirit and truth. *S. Jo. 4. 24.*

Q. Does he sanctify the Lord's day, who spends the most part of it in gaming, drinking, diversions or idleness?

A. He does not; for God and the Church instituted holy days, in order that we should give the greater part of the day to God and the salvation of our soul; and a servile useful work is much less displeasing in the sight of God,

God, than excessive divertisements, idleness, and every other bad action.

THE FIFTH LESSON.

Of the Commandments which regard our Neighbour in general, and of the fourth Commandment in particular.

Honour thy Father and Mother.

Q. **W**HAT do these Commandments which regard our Neighbour treat of?

A. Of every duty, and particularly of the love we owe our neighbour.

Q. How are we to love our neighbour?

A. As ourselves: that is, to wish our neighbour all the good we wish ourselves; neither to do, nor wish him evil, no more than to ourselves, and to help him in his necessity. *Rom. 13. 8, 9, 10. Rom. 15.*

Q. Who is our neighbour?

A. Every one, even our enemy. *S. Mat. 5. 44.*

Q. Why are we obliged to love our neighbour?

A. Be,

A. Because he bears the image of God; and also because God loves him, and commands us to love him as ourselves. *S. Marc. 12. 31.*

Q. What doth the fourth Commandment order us to do?

A. To love and honour our parents and superiors, whether ecclesiastical or civil; to be obedient to them both in word and deed; to assist them in all their necessities, whether spiritual or corporal; and to do all cheerfully and gladly. *Colos. 3. 20. Rom. 13. 1, 2, &c. Heb. 13. 17. 1 Tim. 5. 4.*

Q. In what are we obliged to obey them?

A. In every thing that is not contrary to the commandments of God or the Church; for if their commands should be against either, it would not be at all permitted to obey them. *Act. 5. 29.*

Q. What are the obligations of the father and mother in regard of their children?

A. To nourish, educate and instruct them; to give them a calling or livelihood

lihood according to their ability; chiefly to bring them up in the fear and love of God, and to give them good example. 2 *Cor.* 12. 14. *Eph.* 6. 4.

Q. Doth this Commandment regard the duty which man and wife owe each other?

A. Yes, without doubt.

Q. How is the husband to behave himself in regard of his wife?

A. As Christ behaves himself in regard of the Church, that is, lovingly and carefully; for the wife is a member of the husband, as we are all members of Christ. *Gen.* 2. 23, 24. *S. Mar.* 10. 18. *Ephes.* 5. 25, 28, 30, 31.

Q. How is the wife to behave herself towards her husband?

A. She ought to be very affectionate and submissive to him, as the Church is to Jesus Christ. *Ephes.* 5. 22, 23. 24.

Q. Does this Commandment put any obligation on the married couple in regard of those under their charge?

A. It

A. It obliges them to govern all those that are under their command, according to the will of God; and it requires of all those that are under their authority, to be heartily submissive and obedient to them in every thing, that is not plainly contrary to the will of God, or their own welfare.

Ephes. 6. 5, 6, 7, 8, 9. Colos. 3. 22, 23.

Colos. 4. 1.

Q. What follows from what we have said here?

A. It follows clearly, 1st, That such children as disobey, abuse, or despise their parents either in thought, word, or deed, do sin grievously; and, for certain, are commonly unfortunate in this life, and eternally miserable in the next.

2. They also sin grievously, who abuse or despise their masters or lawful superiors, whether ecclesiastical or civil.

3. Those parents and superiors sin greatly, who rule not their children and family in the fear and love of God; or treat their children or inferi-

D

riers

riors outrageously, or with exceeding contempt. *Ephes.* 6. 4. *Colos.* 3. 21.

4. Man and wife sin greatly, if they provoke and scold each other, or entertain anger and hatred. *Gal.* 5. 15.

THE SIXTH LESSON.

The Fifth Commandment.

Thou shalt not kill.

Q. **W**HAT is required in the fifth Commandment?

A. Not to murder any one; not to covet or wish the death of any person; not to beat any man; not to give or receive a challenge; not to refuse to ask forgiveness of him whom you have affronted; not to refuse to pardon him who either dishonoured, abused, or slandered you. *S. Mat.* 5. 39. *Col.* 3. 15. 1 *Theff.* 5. 15. 1 *S. Pet.* 3. 9.

Q. Why are we obliged to forgive those that abuse or defame us?

A. Because our Saviour Jesus Christ commands it; and that he himself practised the same, which he ordered

us to do. *S. Mat. 5. 44. S. Mat. 18. 22. 35. 1 S. Pet. 2. 21, 22, 23.*

Q. Do not Catholics hold, that it is lawful for them to murder Heretics?

A. Not at all; on the contrary, we know, that we are obliged to help them in their necessity, and to wish them all the good we wish ourselves, even when they would oppress and persecute us, for they are always our neighbour. *S. Mat. 5. 44.*

Moreover, as the Church prays for their conversion, and the conversion of all those who are astray, so ought we after the example of all the Saints, and of our Saviour himself, to have great compassion of them, and to pray heartily to God, that he may mercifully enlighten and bring them all to the knowledge of the truth, in order that we may all make one fold under one shepherd. *S. Luk. 23. 34. 1 Tim. 2. 1, &c. Mass-book on Good-Friday.*

Q. What else is required in this Commandment?

D 2

A. 1st,

A. 1st, To bear neither hatred nor grudge to any one.

2. To sow no discord or strife amongst any persons whatsoever.

3. Neither to rejoice at the death of any one, nor grieve for his being alive.

4. Neither to abuse nor defame any one either in his presence or absence.

5. Not to kill the soul of any neighbour, by provoking him to mortal sin.

6. To permit no one to commit a mortal sin, while you can easily hinder it, especially if he be under your command.

7. Not to assist, nor protect, nor harbour incendiaries, murderers, or other malefactors. In short, neither to do, nor wish any evil to another in thought, word, or deed. *Luc. 6. 27, 28, 31, &c. 1 Thess. 5. 15. Rom. 1. 32.*

Q. What good doth this Commandment oblige us to?

A. It obliges us to be meek and charitable to all; to render good for evil.

evil, and to pray for our persecutors,
as Christ commanded us. *Rom. 12.*
14. 1 S. Pet. 3. 8, 9. S. Mat. 5. 44.

THE SEVENTH LESSON.

The sixth and ninth Commandments.

Thou shalt not commit Adultery;

*Thou shalt not covet thy Neighbour's
Wife.*

Q. **W**HAT do the sixth and ninth
Commandments forbid us?

A. They forbid a man to have any
carnal communication with any other
woman than his own wife, and a wo-
man with any other man, than her
own husband; and even to covet or
desire any such sinful commerce. *S.*
Mat. 5. 28. 1 Cor. 7. 4.

Q. Are immodest looks, or un-
chaste kisses a breach of this Com-
mandment?

A. They are; as also unchaste
touches of ourselves or others, wilful
pollution, lewd discourses, filthy songs,
reading of love-books, and every o-

ther impudent or shameless action.
Colos. 3. 5. 1 Tess. 4. 4.

Q. Are unchaste thoughts, without any design of coming to action, a breach of this Commandment?

A. Yes; if entertained with delight and pleasure. *S. Mat. 23. 26. S. Mark 7. 21, 22. 2 Cor. 7. 1.*

Q. Is it a more grievous offence to sin with a person in sacred orders, or with a religious man or woman, than with another?

A. Yes, it is much more grievous and more abominable: it is likewise a greater offence to sin with a kinsman or kinswoman, or with a married man or woman, than with others.

Q. What is required of man and wife in these Commandments?

A. Fidelity and compliance in regard to one another, as they promised at their marriage?

Q. How is this abominable sin of the flesh to be avoided?

A. The best means for avoiding it, is to beware of bad company, and the occasion of sin; to shun intemperance,

ance, choice meat and drink, and especially idleness; to subdue the lust and inclination of the flesh by fasting and praying; to confess often, and communicate with much devotion. *Eccli. 33. 29. Gal. 5. 24. Ephes. 5. 18.*

THE EIGHTH LESSON.

Of the seventh and tenth Commandments.

Thou shalt not steal;

Thou shalt not covet thy Neighbour's Goods.

Q. WHAT is forbidden in these two Commandments?

A. We are forbidden to take, receive, retain, or even desire, either privately or openly, any thing belonging to our neighbour, without his consent.

Q. How else are these Commandments broken?

A. They are broken, 1st, By every one who is unwilling to pay his debts, or his servants wages, when it is in his power. *Rom. 13. 8. S. Jam. 5. 5.*

2. By him who retains lost goods, without making an enquiry or search after the owner. *Exod. 23. 4. Deut. 22. 1, &c.*

3. By him who cheats in bargaining; deceives by false weights or measures; by playing with set cards; by making signs to his partner; by cogg'd or false dice; or through the ignorance of the gamester. *Prov. 11. 1. 1 Theff. 4. 6.*

4 By him who hinders another by drifts or foul practices of any thing he could lawfully come by. *Theff. ibid.*

5. By him who buys or receives any thing, which could not be well supposed to belong to the person that presents it. *Ephes. 5. 11.*

6. By the negligent servant or journeyman, who spends the time idly, or doth not take care of the things that are intrusted to him.

7. By children, who steal any thing from their parents, to spend it foolishly.

8. By parents, when they spend extravagantly the things which they are

goods, are obliged to spare for their children.
search

Deut. 9. And lastly, by him who gives assistance, counsel, or consent to the committing of any of the aforesaid sins, although the intended evil should never ensue.

Q. Is usury a breach of these Commandments?

Prov. A. Without doubt it is.

Q. What is usury?

her by A. It is a loan of money, corn, butter, meal, and such like, given principally in view of requiring or receiving some hire, or worldly profit in virtue thereof.

Q How shall a person know, that it is not chiefly in view of some worldly advantage, he gives a loan?

g jour. A. If he demands nothing, and be disposed or ready to lend, although he should receive no worldly profit thereby, it is certain that worldly interest is not his principal view.

fool. Q. Is it not permitted, in this case, to follow the law and custom of the country wherein we live?

D 5

A. No;

A. No; if they be contrary to the law of God; for neither king nor country upon earth has power to give us leave to transgress the commandments of God. *Act. 4. 19.*

Q. Has God commanded us not to give a loan to our neighbour, principally in view of getting some earthly profit thereby?

A. He has certainly, in many places of Scripture, especially in the Gospel; and therefore, the holy Fathers, Popes, Councils, and the generality of Divines condemn both usury and usurers. *Pf. 14. 15. Ezech. 18. 8, 13, 17. S. Luk. 6. 35. S. Cypr. ibid. 3 Testim. ad Quirin. S. Greg. Nyssen. hom. 4. in Eccle. S. Chrys. hom. 57. in Mat. S. Amb. lib. de Tobia c. 4, 5, 6, 13, 14, 15. S. Hier. in c. 18. Ezech. S. Aug. in Pf. 33. serm. 3. S. Thom. 2. 2. q. 78. Art. 1. in Corp. Leo X. in Conc. Later. V. Sess. 10. Alex. III. in Conc. Later. III. cap. SUPER EO de Usur. Urban III. lib. 5. Decret. cap. CONSULUIT. Sixtus Bull. 44. Detest. Alex. VII. Decret.*

10. *Martii. 1666. Innocent XI. Decret. 2. Martii 1679. Conc. Later. III. c. 25. Conc. Ludg. II. c. 26, 27. Conc. Vien. sub Clemente V. Conc. Med. I. sub S. Carolo, &c.*

Q. Is it forbidden us to receive, or demand any interest, upon any account whatsoever?

A. It is not forbidden us either to receive, or sue for an equal value of the profit, which we certainly lose; or for reparation of the damage we suffered by giving a loan, and that according to the decision of a wise person, provided we signified this loss or damage to the person we gave the loan to, before he received it, and that it was not in our power to avoid said loss

Q. For what end ought we to give a loan?

A. To shew charity, friendship, or kindness towards our neighbour; for he is an usurer that has any other principal view, or that demands any thing, save only, as we said above, in case of damage and loss of gain,

which often happens among merchants. *Decret. Innocent. XI. 2 Martii 1679.*

Q. Is not there usury sometimes committed in bargains and contracts?

A. Yes, and often too; for it is usury to sell any thing dearer than it is actually worth, upon the sole account of giving credit or time for the payment of the price thereof.

Q. How shall one know that his bargain or contract is not sinful?

A. Let him ask advice of a pious and knowing man, and consider, that it doth not avail him to gain the whole world, and lose his own soul. *S. Mat. 16. 26.*

Q. Doth the person sin, who pays the interest of a loan?

A. No, if he was under the necessity of borrowing; but if he was not, he sinned for tempting his neighbour, by furnishing him an occasion of sinning.

Q. What are the obligations of usurers, and of such as break the seventh Commandment?

A. They

A. They are obliged not only to do penance for the sin they have committed, but also to restore what they have got unjustly, and to repair exactly what hurt and damage they have done their neighbour in his reputation or in his goods. *Rom. 13. 7.*

Q. What, if they should not make restitution of their neighbour's goods?

A. Their children or heirs are obliged to do it, in proportion of what they gain by the injustice of their parents and relations.

Q. What, if it should not be in our power to give full satisfaction to our neighbour?

A. Let us make restitution according to our abilities, and resolve to give full satisfaction as soon as it shall be in our power. *2 Cor. 8. 12.*

Q. To whom ought this satisfaction to be made?

A. To the person that suffered the hurt or damage, or to his heirs; if his heirs are not to be found, let the person liable to restitution consult his spiritual superiors.

THE NINTH LESSON.

The Eighth Commandment.

Thou shalt not bear false Witness.

Q. **W**HAT is forbidden in this Commandment?

A. To do any injustice to our neighbour, by witnessing what is false, in matter of judgment or law, or in any matter of debate, which tends to his prejudice.

Q. Who breaks this Commandment in matter of judgment or strife?

A. He that falsely accuseth another; he that affirms what he knows to be false; he that defends an unjust cause, or that declares not the truth, when he is required to discover it.
Prov. 21. 28.

Q. Who else sins in judgment?

A. The judges or arbitrators who judge partially, or acquit the guilty and condemn the innocent,

Q. How is the Commandment broken otherwise than in judgment or in strife?

A. By

A. By revealing, without necessity, the secret failings of another; by reviling, by slandering, or by detracting, or by cursing him; likewise by breaking our promise without a lawful cause; by opening another man's letters, or by thinking ill of him, construing his words or actions in the worst sense when they could bear a good meaning. *Prov. 11, 13. Prov. 12. 22. S. Jo. 8. 44. Coloss. 3. 9. 1. Mat. 7. 1.*

Q. Is lying a breach of this Commandment?

A. It is certainly.

Q. What is a lye?

A. It is to say or signify any thing contrary to the knowledge of our conscience, with a design of deceiving another.

Q. Can a lye be lawfully told for a good end?

A. It cannot; for it is a sin to tell a lye, let the motive be what it will; because it is contrary to the truth, contrary to God; for truth is God, and God is the truth. *S. Jo. 8 c. 44.*

v. 14. c. 16. v.

Q. But

Q. But if by words only I deceive another, in order to do him service, can it possibly be a sin?

A. It is not lawful to do evil things, that good may come of them; but every lye is an evil, because it is against the truth. *Rom. 3. 8.*

Q. What is detraction?

A. Every discourse, even one only word, or the very carriage that lessens the reputation or esteem of our neighbour.

Q. Is detraction a grievous sin?

A. Yes, the Holy Ghost affirms that a detractor or backbiter is no better than a serpent that bites in the dark. *Eccle. 10. 11.*

Q. Do they sin who listen to detractors?

A. Without doubt, if they wilfully and gladly listen to them. *Ephes. 5. 11.*

Q. How is a person to behave himself in the company of detractors?

A. He ought to hinder the detraction as much as he can, by silencing those who run down their neighbour.

deceive if he has a superiority or power over
 service, them, by waving the discourse de-
 cently; by shewing his dislike by his
 things, silence and contempt; or lastly, to
 quit entirely the back biting com-
 m; but pany.
 it is a

Q. Is it permitted on any account
 to speak ill of another?

ne only A. It is lawful, and even some-
 t lessens times necessary, to speak of our neigh-
 r neigh- bour's failing; first, if the sin be cer-
 sin? tain and public, it can be spoken of,
 affirms provided it be not with an evil inten-
 r is no tion, but for some good end, and thro'
 s in the some necessity.

2. It can and ought to be revealed
 discreetly and decently to the person
 that can correct the sinner, or hinder
 him from sinning.

2. It is also permitted and necessary
 to put a person on his guard against
 the evil or hurt which had been de-
 signed, and is preparing against him;
 but let the informer beware of a de-
 detract- sire of revenge, of a view of interest,
 silencing and every other evil intention.

Q. Is

Q. Is flattery a breach of this Commandment ?

A. It is certainly.

Q. What is flattery ?

A. It is a false or excessive praise.

Q. Why do you say that flattery is a sin ?

A. Because it is commonly contrary to truth, and is apt to nourish and maintain the pride, vain glory, and other failings of the person excessively praised. *Prov. 29. 5. Eccles. 7. 6.*

THE TENTH LESSON.

Of the Commandments of the Church.

Q **A**RE we moreover obliged to keep the Commandments of the Church, together with the Commandments of God ?

A. We are; because God commands us, under pain of damnation, to obey our holy Mother the Church; for our Saviour enjoins us to look on every man, who heareth not the Church, as a Heathen and Publican. *S. Mat. 18. 17.*

Q. Is

Q. Is it not enough for us, in order to obtain eternal life, to keep the Commandments of God?

A. It is certainly; but we are not fully obedient to God, unless we obey the Church; for according to the word of God, *whosoever despiseth the Church, despiseth God himself.* S. Luk. 10. 16.

Q. Why did the Church give us Commandments?

A. In order to fulfil the Commandments of God with greater readiness and more ease.

Q. Say the Commandments of the Church?

A. 1. To keep certain appointed days holy.

2. To observe the commanded days of fast.

3. To eat no flesh-meat on Fridays, Saturdays, or other days of abstinence.

4. To confess, at least, once a year.

5. To receive the blessed sacrament of the Eucharist at Easter, or thereabouts.

6. Not

6. Not to marry with solemnity, from the beginning of Advent until Epiphany, nor from the beginning of Lent until after Low-Sunday.

Q: What doth the Church order us in the first Commandment?

A. We have already spoken of what the Church requires in this Commandment, when we explained the third Commandment of God; for it doth not appear that the Church makes any distinction between the sanctifying of Sunday and of other holy-days.

Q. What are we commanded in the second precept, viz. *To observe the commanded days of fast?*

A. We are commanded to abstain from certain meats, and to eat but one meal in the four and twenty hours, during Lent, and on the Ember-days and Vigils.

Q. What meats are we obliged to abstain from?

A. From eggs and the flesh of the birds of the air, and of the beasts of the

the earth; unless the spiritual superiors give leave to eat eggs, &c.

Q. Is it lawful to abstain thus from certain meats rather than others?

A. Yes; for if it be at all lawful to fast and mortify the flesh with the vices and lusts thereof, which surely no christian will dare deny, whereas it is so frequently and clearly mentioned in Scripture; it must be very lawful and laudable to abstain from such meats as nourish it most, and its disorderly passions. *1 Kings 31. 13. 1 Chron. 10. 12. Ps. 108. 24. S. Mat. 17. 20. Acts 13. 2, 3. 2 Cor. 11. 27. &c*

Q. Does not the Apostle St. Paul say, that the distinction of meat is the doctrine of Devils?

A. Yes; and so do we call it a doctrine of Devils, in the sense of the Manichees and the other Heretics who taught, that certain meats were created by the Devil, and consequently bad in themselves. But the meats we abstain from we know to be from God, and good in themselves:
we

we eat them with thanksgiving the day before and the day after the fast; we take them to be the most substantial and nourishing food; for which reason alone we abstain from them, in order to subdue the lusts of the flesh, or to do penance for our sins; and neither this great Apostle, nor any one that understands and follows him ever said, that this laudable and pious distinction is the doctrine of Devils; it being manifest that every one can, for the good of his soul or body, lawfully abstain from what meat he pleases; nay, the Apostle himself saith: *I shall never eat flesh lest I should scandalize my brothers.*
 1 Cor. 8. 13.

Q. How do you prove, that it is against those Heretics the Apostle speaks?

1st. It is proved from the same place, where he saith, that *God created all meats to be received with thanksgiving; and that every creature of God is good: We say the same thing, and*
 none

none but Heretics ever said the contrary. 1 Tim. 4. 3, 4.

2dly. If all distinction of meats were unlawful, the great S. John the Baptist had been guilty of the doctrine of Devils; for *he drank neither wine nor strong drink; he lived in the wilderness upon locusts and wild honey; and came, says our Saviour, neither eating nor drinking.* S. Mat. 3. 5. v. 11. 2. 18. v. S. Luke 1. 15.

The Prophet Daniel had been guilty; for he saith of himself; *Flesh and Wine entered not into my mouth for three weeks.* Daniel 10. 3.

The Rechabites and their posterity had been guilty; for by their father's command they abstained always from wine; yet they are highly commended by God, and rewarded for it. Jer. 35.

The Apostles themselves, and the Elders of the Church had been very guilty; for they have not only abstained, but have also, for good reasons, commanded the primitive Christians to abstain from meats offered to idols,

idols, from blood, and from things strangled; yet they were guided here in by the Holy Ghost. *Acts* 15. 28. 29.

Q. But doth not the Apostle St Paul say: *Eat all that is sold at the market, asking no question for conscience sake?* 1 Cor. 10. 15.

A. Yes: for although it was prohibited to eat meat offered to idols yet the Apostle would not have the Christians to be so scrupulous as to ask, whether this ox, or this calf, had been sacrificed to idols before it was carried to the market; it being certain, that the very meat offered to idols was created by God, and good in itself: still he says in the same place, that if any body tells the Christian, that the meat was offered to idols, he ought, for conscience sake, not to eat it; that it was neither expedient nor edifying, and that no offence should be given to either the Jews or the Gentiles, or the Church of God. The Apostle then is far from opposing the commandments of the Church; and

things so far is he from it, that he orders us
 here to obey our Prelates, and to be subject to
 5. 28 them; for they watch as being to ren-
 der an account of our souls. 1 Cor.
 10. c. 26. v. 28. 22, 23. v. 32. v.
 1 at the Heb. 13. 17.

Q. What say you to this passage of
 the Apostle: *Let no man judge you in
 meat, or drink, or in respect of a holy
 day, or of the new moon, or of the
 Sabbaths?* Col. 2. 16.

A. I say, that the words *New Moon*
and Sabbath do manifestly shew, that
 he speaks of a Judaical distinction of
 clean and unclean meats, conformable
 to God's commandment in the old
 law, which, at that time, was quite
 abolished, excepting still, as above,
 blood and strangled meat, though sold
 at the market; for this is not con-
 trary to what St. Paul said: *Eat all
 that is sold at the market.*

Q. Doth not our Saviour himself
 say, that, *What entereth into the mouth,*
doth not defile a man? St. Mat. 15.
 11.

A. Yes: these indeed are his
 words,

words, but no way to the purpose here : and none surely will urge this text, which may seem to be against fasting in general, except libertines and impious persons, who give full scope to their evil inclinations, and would fain discredit all restraining and mortifications of the flesh ; who impose upon ignorant and weak people, and manifestly prophane the word of God, in pretending to prove that Christ declared fasting to be an idle and useless action : when our Saviour commends St. John the Baptist's rigorous abstinence and other austerities ; and fasted himself forty days and forty nights for our instruction when also he tells us, that certain Devils (or strong passions) *can be overcome by nothing but by prayers and fasting* ; and that the children, or companions of the bridegroom, that is his own disciples or followers, should fast when he would be gone from them, which they undoubtedly did. Witness what the Apostle St. Paul writing to the Corinthians, sayeth
himself

himself and the Preachers of the Gospel: in a word, the body of the Scripture, the practice of the servants of God, nay, the Liturgy or Common Prayer Book of the Modern Church of England, will rise in judgment against those loose liver^s. *whose God is their belly, and whose end is perdition.* S. Mat. 11. 11. 18. S. Mar 9. 19. S. Luke 5. 35. 2 Cor 6. c. 5. v. 11. c. 27. v. Phil. 3. 19.

Q. What then is the meaning of Christ's words?

A. The Scribes and Pharisees, a set of carping hypocrites, were very careful to wash their hands, their dishes and cups before they eat or drank, lest they should be defiled; although they were inwardly full of uncleanness and iniquity: they saw our Saviour's Disciples eat bread without washing their hands, and boldly reproached him for it; he answered, saying: *What entereth into the mouth doth not defile a man, but what proceedeth out of the mouth and cometh from the heart, defileth a man; for*

from the heart proceed evil thoughts, murders, adultery, fornications, thefts, false witness, &c. these are the things that defile a man; but to eat with unwashed hands defileth not a man. See Mat. 15 & 23. cc.

Now it is plain, that our Saviour says nothing here against fasting which was purely instituted either to do penance, or to curb those inordinate passions which defile the soul: for after Christ had spoken the foregoing words, eating of hogs-flesh would have defiled the souls of the Apostles and of the whole Jewish nation: the primitive Christians would have been defiled by eating *blood or things strangled*; and although all meats be clean in themselves, yet, to eat meat that is forbidden, doth defile the soul as the apple defiled Adam's soul; and as taking drink to excess, defiles the drunkard.

The meaning then of our Saviour's words, and the wholesome instruction we are to draw from them, is, that if we do not seriously endeavour to sub-

fill the weightier points of the law, such as to bridle our evil desires, to purify our souls, and to love our neighbour, &c. it is in vain for us to purify our bodies, or even to observe either fast or feast: our fasting will be an abomination before the Lord, and may be well compared to the fast of devils, who neither eat nor drink; but although fasting from sin be at all times the great and indispensable fast; Christ says, *We ought to do the weightier matters of the law, and not to leave the rest undone; for he who is faithful in that which is least, is also faithful in a greater thing; & he who is unjust in a little thing, is also unjust in a greater thing.* Il. 1. c. 11. v. 58. 3. &c. Zach. 7. 5. 8. Mat. 23. 23. Luc. 26. 10.

Q. Now although I clearly see, that it is both lawful and laudable to fast, and even to abstain from certain meats; yet I do not well see, that the Church can command us to fast.

A. The Jewish Church often ordained fasts; the people of Ninive ordered an universal fast; the mo-

dern Churches of England and Holland do sometimes proclaim and ordain a general fast; it is therefore manifest that the Catholic church, to which Christ said, *Whatsoever you shall bind upon earth, shall be bound in Heaven*; can more warrantably oblige us to fast after the example of the Council of Jerusalem, which commanded the primitive Christians to abstain from blood and strangled meat. 1 *Ezdr.* 8. 21. 2 *Chron.* 22. 3. *Jer.* 36. 9. *Joel* 1. 14. *Jon.* 3. 5. *S. Mat.* 18. 18.

Q. Who are exempted from the fast?

A. Sick people, weakly old persons, young people not past twenty-one years, women big with child, and people that labour hard.

Q. At what hour is the one meal to be made?

A. About noon, or any hour after it.

Q. Is drinking a breach of fast?

A. It is the general opinion, that it is no breach of fast to take a little drink for quenching a great thirst, for
strengthen-

strengthening in weakness, or for some other real necessity; yet it is not to be supposed, that it is permitted to sit, or stand tippling, through an inordinate desire of drinking, or for the sake of company, for pastime or worldly affairs.

Q. Why do you think that drinking, without a real necessity, is not permitted?

A. Because strong drink excites and inflames the inordinate desires of the flesh more than meat; and likewise because the Church instituted the fast, in order that we should subdue our disorderly passions, do penance, and make satisfaction for our sins, by suffering hunger and thirst. Moreover, tippling without any necessity, is contrary to temperance.

Q. Is it permitted to take any nourishment but the one meal?

A. Yes; it is allowed to take a moderate collation late at night, or in the evening of a long day; but it is not permitted to eat flesh, fish, eggs, or any milk-meats at this collation,

without the spiritual Superiors leave
or a custom sufficiently authorised.

THE THIRD COMMANDMENT.

*To keep the commanded Days of Ab-
stinence.*

Q. **W**HY did the Church forbid
the eating of flesh-meat on
Fridays and Saturdays?

A. In order that no week might be
free from the works of penance; and
likewise to put us in mind of the
death of our Saviour on Friday, and
of his being in the grave on Satur-
day.

THE FOURTH COMMANDMENT.

To confess our Sins, at least once a year.

Q. **W**HAT doth this Command-
ment oblige us to?

A. To confess our sins once a year,
at least.

Q. To whom ought we to make
this yearly confession?

A. To our own Priest, or to any o-
ther Priest who has power and per-
mission to hear this confession.

*Conc.
Later.*

Later. V. Can, Utr. Sex. Martin. IV. Const. Ad Uberes. Bened. XI. in Extrav. inter cunctos, &c.

Q. Who is our Priest?

A. Our Bishop or Parish Priest, in a word, our Pastor, howsoever he be styled; for it is our Pastor that is charged by God and the Church to watch carefully over his flock, to lead them to eternal life, and to feed them diligently in the way to that life, with the word of God and the Sacraments. *Jer. 3. 15. S. Jo. 10. 3, 4, &c.*

Q. What obligation do we lie under to our proper Priest or Pastor?

A. We are obliged to shew him submission and obedience, to hear often his mass and instructions, and to follow his counsel earnestly. *Hebr. 13. 17.*

Q. At what age are we obliged to go to confession?

A. When we are come to the knowledge of good and evil, and fall into sin.

Q. Is it certain we are obliged to go to confession but once a year?

E 5

A. The

A. The church obliges us to more: nevertheless, the sinner, who would defer his welfare from day to day, and from week to week, is a great fool, void of reason and conscience; seeing it depends of himself with the grace of God, to confess his sins. Moreover, it is to be feared and it commonly happens, that the senseless people, who confess their sins but once or twice a year, do make a bad confession. *Eccli. 5. 8. 9. Luk. 12. 40.*

THE FIFTH COMMANDMENT.

To receive the blessed Sacrament at Easter, or thereabouts.

Q. WHAT doth this Commandment oblige us to?

A. It obliges us to receive the blessed Sacrament devoutly from our Parish-Priest, or from our Pastor, whoever he be, at the time of Easter. *Con. Later. IV. &c.*

Q. At what age ought we to receive Christ's holy body?

A. Wh

A. When we come to sense and understanding; but it is requisite to learn well before-hand the Catechism or Christian Doctrine.

Q. What punishment doth the Church inflict on the person who fulfils not this Commandment, and that which we spoke of last?

A. She orders, he should be banished from the communion of the faithful, and deprived of christian burial. Yet this excommunication doth not fall upon him, whom the Pastor puts off for a time in order he should do penance and duly prepare himself.

Q. Are we obliged to communicate but once a year only?

A. The Church obligeth us to no more; yet, she exhorts us to receive often our Saviour's blessed body with the necessary dispositions. 1 Cor. 11. 28.

Q. Why doth the Church exhort us to receive often this blessed Sacrament?

E 6

A. Because

A. Because great fruit is reaped from this heavenly nourishment; and that it is to be feared that he who makes use of the food of eternal life but once or twice a year, makes no great account of his own salvation. *S. Mat. 11. 28.*

Q. What is forbidden in the sixth Commandment?

A. The celebration of marriage during Advent and Lent.

Q. Why did the Church forbid the celebration of marriage in the time of Advent and Lent?

A. Because she appointed these times for prayers and penance.

Q. Did not the Church command us to pay tithes?

A. She did certainly; but we cannot, at this time, pay them to our own clergy; nevertheless we are obliged to maintain and support our clergy by some other means; for our Saviour commandeth us to give a livelihood to those who serve at the altar and preach the gospel. *S. Luk.*

10. 7. 1 *Cor.* 9. 13, 14. 1 *Tim.* 5. 17. 18.

Q. Are we obliged to fulfil any other Commandments?

A. Yes; we are commanded to fulfil the particular obligations of our trade or calling. *Coloff.* 4. 17. 1 *Thess.* 4. 11.

Q. Are we obliged to know the obligations of our trade or calling?

Q. Yes certainly; for ignorance in this point is very seldom excusable. S. *Luk.* 19. 44.

Q. Did not our Saviour give us besides Commandments, certain counsels, called Evangelical?

A. Yes: he gave us three principal counsels.

1. Voluntary poverty, that is, to forsake all worldly things to follow Christ. S. *Mat.* 19. 21.

2. Perpetual continence, or an inviolable chastity until death; that is, renouncing entirely the pleasures and allurements of the flesh. S. *Mat.* 19. 12. 1 *Cor.* 7. 38.

3. Voluntary

3. Voluntary obedience to the will of another, in all that is not sin ; that so, we may the more perfectly deny our own will and inclinations. *S. Luk. 2. 51. Heb. 13. 17.*

THE ELEVENTH LESSON.

Of Sin.

Q. WHAT is Sin ?

A. It is a disobedience to the commandments of God, of the Church, and of our Superiors.

Q. Is it necessary to avoid Sin above all things ?

A. Yes: for there is no evil so great as Sin.

Q. Why so ?

A. Because it is Sin alone that makes us enemies to God, and damns us eternally. *Jer. 2. 19. 1 S. 30. 3. 6. 8.*

Q. How many kinds of Sin are there ?

A. There are two, to wit, Original and Actual.

Q. What is Original Sin ?

A. It

A. It is a Sin, in which we are all born, through the disobedience of our first father Adam. *Rom. 5. 10. Eph. 2. 3.*

Q. Which are the evils we suffer by it?

A. Unavoidable death, much labour and sickness, an inclination and facility to do evil, a slackness and difficulty to do good works; and lastly, eternal damnation, unless we be cleansed by Baptism. *S. Jo. 3. 5.*

Q. What is Actual Sin?

A. It is a Sin we commit ourselves, such as lying, stealing, &c.

Q. How many ways is actual Sin committed?

A. Four ways; by thought, word, deed, and omission.

Q. Which are the most dangerous Sins?

A. The Sins of Omission; by reason they are more hidden, and less taken notice of, than other Sins.

Q. What is it you call a Sin of Omission?

A. It

A. It is the sin we commit in neglecting our duty, such as the sin of a father and mother who do not diligently instruct and correct their children and family; who do not oblige them to morning and evening prayers, so hear Mass on Holy-days, to learn punctually the Christian Doctrine. 1 *Tim.* 5. 5.

Q. Give us another example of that kind?

A. Those children sin grievously, who act not according to the will of their parents, or do not assist them in their distress or old age. *Prov.* 19. 26. *Eccli.* 3. 14, 18. *Eph.* 6. 1, 2.

Servants and labourers do likewise sin, when they do not diligently work for their wages or hire. *Eph.* 6. 5, 6, 7.

THE TWELFTH LESSON.

Of Mortal and Venial Sins, and of the means to avoid them.

Q **H**OW many kinds of Actual Sin are there?

A. Two;

A. Two ; Mortal and Venial,

Q. What is Mortal Sin ?

A. It is a sin whereby we lose the grace and love of God, and make ourselves liable to eternal damnation. *S. Jam. 1. 15.*

Q. Why is it called Mortal Sin ?

A. Because it kills the soul.

Q. How can that be, whereas the soul is immortal ?

A. Because it is by sin that the soul loses the grace of God, which is its spiritual life. *Rom. 6. 21, 23.*

Q. Can a person be damned for one only mortal sin ?

A. He can certainly ; and the Devils have been damned for only one bad thought.

Q. What is Venial Sin ?

A. It is a light sin whereby the grace of God is not lost ; but it lessens his love in our hearts. *Prov. 24. 16. S. Mat. 12. 36.*

Q. Ought we to avoid Venial Sin ?

A. We ought certainly ; because it weakens the will, and inclines it to Mortal Sin ; and likewise, because it

it diminishes the grace of God, and makes us liable to grievous torments, which we must suffer in Purgatory, if we do not make satisfaction in this life. *Eccli. 19. 1. Apoc. 21. 27.*

Q. How many Capital Mortal Sins are there?

A. Seven, to wit, Pride, Covetousness, Luxury, Envy, Gluttony, Anger and Sloth.

Q. Why are they called Capital Mortal Sins?

A. Because they are the source and root of all other sins.

OF PRIDE.

Q. **W**HAT is Pride?

A. It is an excellent love of one's self, and an immoderate desire of being above others.

Q. Is Pride a great sin?

A. There is no sin more ancient, more grievous or more dangerous for it is the sin of the Fallen Angels and of the first man; it is the sin which we have the greatest difficulty to preserve ourselves from, and the

all we overcome. *Eccli.* 10. 7. 15.
S Pet. 5. 5. *Isa.* 14. 12, 13, 14.
5. Gen. 3. 5. *S. Aug. Serm.* 1. in *Pf.*
 8.

Q. How many kinds of Pride ?

A. There are four; first, to boast
 of or glory in any gift of body or
 mind we have, whether by thought,
 word, or deed.

2. To conceit that we deserve any
 favour from God, or that he is any
 way indebted to us.

3. To desire that others would be-
 lieve, that we are more virtuous or
 accomplished than we really are.

4. To despise or undervalue any
 person.

Q. Which are the sins that pro-
 ceed chiefly from Pride ?

A. Although Pride be the source
 of all sins, yet there are certain sins
 which immediately spring from it,
 such as Vain Glory, Desire of Re-
 venge, Praising of one's self without
 great necessity, Hypocrisy (which is
 an abominable sin in the sight of God)
 Contention, Scolding, Defaming, and
 all

all Variances or Strifes begun or maintained without necessity, truth, or charity; Obstinacy, or too great a tie to one's own opinion or counsel without much ground; Haughtiness, Pomp, Ambition.

Q. What is the remedy against Pride?

A. Humility or submissiveness.
Num. 11. 20.

Q. What is Humility?

A. It is a virtue which inclines us to conceive a mean opinion of ourselves; to require neither esteem nor respect of others; to despise no person; and to suffer contempt and disrespect patiently and calmly: *Gal. 6. 3. 1 Cor. 4. 7. Prov 14. 21. v. 17. c. 5. v. S. Luk. 21. 19.*

Q. Is Humility necessary?

A. It is so necessary, that no one can be saved without it, according to the express words of our Saviour Jesus Christ himself, *S. Luk. 18. 17.*

OF COVETOUSNESS.

Q. **W**HAT is covetousness?

A. It is an immoderate love of the things of this life.

Q. When is the love of worldly things immoderate?

A. When the heart of man is tied to them. *Pf. 61. 6.*

Q. How can it be known that the heart is tied to the world?

A. It is known by one of these four signs: 1. When a person is overjoyed for possessing, or over-sad for losing any earthly thing. *Pf. 51. 9. 2 Cor. 7. 10.*

2. When he acquires or keeps any thing unjustly. *If. 3. 1, Habac. 11. 6, 7.*

3. When he seeks greedily after worldly goods, or retains them with too great an affection. *1 Cor. 7. 30. 31. 1 Tim. 6. 9. 18.*

4. When he is not bountiful to the poor according to his ability. *S. Luk. 11. 41.*

Q How

Q. How can one know that his heart is not tied to the world?

A. By doing every thing that is contrary to the signs we now spoke of.

Q. If that be true there are but few who are not covetous.

A. There are but very few; for every one is covetous that is tied to his share of this world, although he came lawfully by it. *Jer. 8. 10. Phil. 2. 21.*

Q. Can the poor be covetous?

A. The poorest person is covetous if he loves the riches he has not; if he thinks it is a misfortune for him to be poor, and is impatient in poverty. *S. Mat. 13. 22.*

Q. Is covetousness a grievous sin?

A. It is certainly; for the Holy Ghost sayeth, that it is the root of evil; and particularly of breach of trust, lies, deceit, perjuries, violence, trouble of mind, hard-heartedness, &c. regard of the poor. *Eph. 5. 3. 5. Tim. 6. 10. Eccli. 29. 13. &c.*

Q. Wh

Q. What remedy is there against covetousness?

A. Liberality and prayer.

Q. What is liberality?

A. It is a virtue which weans our hearts from earthly things, and inclines us to share our goods freely, not with the rich and persons in easy circumstances, but with the poor. *Pſ. 40. 1. Luke 11. 41. Isa. 58. 7.*

Q. How is prayer a remedy against covetousness?

A. In as much as grace and the virtue of liberality are obtained from God by the means of fervent prayer. *S. Jam. 1. 5. 6.*

Q. Is it a good prayer to think of Death?

A. It is a very good prayer, if we think seriously and often of it: Death will put us in mind, that we must part with all earthly things: *we brought nothing into this world, and doubtless we can carry nothing out of it. Job. 1. 21. 1 Tim. 6. 7, 8.*

OF LUXURY.

Q. WHAT is Luxury ?

A. It is a desire of the sin of the flesh, an abominable sin, which ought not to be so much as named among Christians. *Eph. 5. 3.*

A. When is it that a person is guilty of this odious sin ?

A. We spoke of it at large, in explaining the sixth and ninth Commandments ; wherefore it is sufficient to say now, that a person is guilty of it, not only when he commits the fact but likewise, when he wilfully, with delight or pleasure, hearkens to, looks upon, or thinks of any thing whatsoever, which any way moves him to this detestable sin. *Job. 31. 1. Eph.*

5. 4, 5.

Q. By what virtue is luxury overcome ?

A. By chastity. *Gal. 5. 23, 24.*

Q. What is chastity ?

A. It is a purity of body and mind an angelical virtue, which God be
flow

flows upon people of prayer, upon the obedient and humble. 2 *Cor.* 7. 1. *Wisd.* 8. 21. *S. Jam.* 4. 6.

OF GLUTTONY.

Q. **W**HAT is Gluttony?

A. It is an immoderate desire of either meat or drink.

Q. When does a person fall into gluttony?

A. First, when he eats or drinks too much. *Ezech.* 16. 49.

2. When he is greedy. *Gen.* 25. 33. *Eccle.* 37. 32.

3. When his meat and drink cost him too much, and that he will not be satisfied without choice meat and drink. *Nun.* 11. 5. *Prov.* 21. 17.

4. When an excess of meat or drink makes him sick.

Q. Which is the worst and most destructive kind of gluttony?

A. Drunkenness. *Prov.* 23. 29, 31, 32.

Q. What is drunkenness?

A. It is to tiddle or drink, so as to lose any share of our reason or senses.

F

Q. Is

Q. Is gluttony a grievous sin?

A. It is; for the Holy Ghost says, *that the God of gluttons is their belly, and that they are accursed by God.* Phil. 3. 19.

Q. How is gluttony overcome?

A. By temperance. *1 Thes. 5. 6, 7, 8.*

Q. What is temperance?

A. It is a virtue which bridles the immoderate desire of meat and drink, and likewise all other disorderly passions. *Rom. 12. 3.*

OF ENVY.

Q. **W**HAT is Envy?

A. It is a sadness or repining at the worldly or spiritual good of our neighbour, or a rejoicing at his damage or distress.

Q. Whence does envy proceed?

A. It ordinarily proceeds from pride; for the reason we are sorrowful for our neighbour's welfare, or rejoice at his misfortune, is, because we think that the welfare and good luck of our neighbour lessen our own credit.

dit, and that his misery and misfortune increafe it. *Gen. 27. 41. v. 37. c. 4. &c.*

Q. Why are we obliged to bear great hatred against this sin?

A. Because it is it that makes us resemble the Devils or evil Spirits who continually go about to hurt us; for it is a kind of death to them, that man is more fortunate and happier than themselves. *1 Pet. 5. 8.*

Q. By what virtue is envy overcome?

A. By charity or the love of our neighbour.

Q. Wherein doth this charity consist?

A. In doing and wishing good to our neighbour, as we would have others do to ourselves.

Q. By what other virtue is this odious vice overcome?

A. By humility; for whosoever is humble is not sorry that his neighbour is more rich, more learned, and more esteemed than himself.

OF ANGER.

Q. **W**HAT is Anger?

A. It is an immoderate or violent motion of the heart, against such person or things as displease us.

Q. May there not be a flashy motion without sin?

A. There may, when one falls in to a moderate anger in order to do good or hinder evil. *Pf. 4. 5. S. Job 2. 15, 16, 17.*

Q. When is it proper to shew this moderate flash of anger?

A. When there is a likelihood that it may turn to the advantage of any one; but it is fit to be very wary, for fear it should do more hurt than good.

Q. Which are the vices that spring from anger?

A. Hatred, Spite or Grudge, Strife, Revenge, Fury, Clamours or Uproars, Threats, Mutiny, Affronts, Slander, Curfing, Quarrels, Beating, Man Slaughter, and Murder; all which

are gr
S. Ma

4. 31.

Q.

come

A.

Q.

A.

injuries,

labour

Christ

2. 23.

Q.

against

A.

rationa

and lig

the gra

17, 18.

Q.

V

lackne

vice of

ligeni

are

are grievous sins in the sight of God.

S. Mat. 5. 22. Gal. 5. 20, 21. Eph. 4. 31.

Q. By what virtue is anger overcome?

A. By patience. *S. Luke 21. 19.*

Q. What is patience?

A. It is a willful suffering of all injuries, hardships, miseries, troubles, labour and poverty for God's sake, as Christ has done. *Eph. 4. 32. 1 S. Pet. 2. 23.*

Q. What other remedy is there against anger?

A. To consider and do all things rationally and discreetly with the eyes and light of faith, and to beg earnestly the grace of God to do so. *2 Cor. 4. 17, 18. S. Jam. 1. 17.*

OF SLOTH.

Q. WHAT is Sloth?

A. It is a laziness and slackness which make us omit the service of God, or do it slowly and negligently.

F 3

Q. When

Q. When is a person guilty of the sin of sloth?

A. First, when he does not take proper care of his own serious affairs. *Prov. 6. 6, 7. 1 Thes. 4. 11.*

2. When he does not take pains to know the things that every Christian is obliged to know, or that regard his calling; or when he acts not according to his knowledge, nor reaps any profit from it. *1 Cor. 14. 38. Rom. 1. 21, &c.*

3. When he refuses to embrace the calling which God calls him to, and whereof he is conscious. *Prov. 1. 84. Jer. 9. 6.*

4. When he is given to idleness, laziness, or long sleeping. *Prov. 6. 9, 10.*

5. When he spends his time in insignificant and frivolous affairs, such as visiting, unprofitable discourses and play. *Gal. 6. 10. 1 Tim. 5. 13.*

6. When he neglects the service of God, and uses no diligence to overcome his failings, or to advance in
virtue

virtue. *S. Mat.* 25. 1, 2. &c. *Heb.* 6.
11, 12.

Q. Is sloth a great sin?

A. It is a sin which deserves Hell-
fire, as our Saviour says. *S. Mat.* 25.
24, 25, &c.

Q. By what virtue is sloth over-
come?

A. By devotion.

Q. What is devotion?

A. It is a godly endeavour and
pious zeal for the service of God, and
for every other business that regards
our calling and duty. *S. Mark* 13.
33. *S. Luke* 13. 24.

Q. How shall we know, we have
this virtue?

A. There is no better sign of it,
than to fulfil our duty readily and
cheerfully. *1 Par.* 28. 9. *2 Cor.* 9. 7.
Phil. 2. 14.

THE THIRTEENTH LESSON.

The Sins against the Holy Ghost.

Q. **H**OW many are the sins against the Holy Ghost?

A. Six. First, Despair of salvation. 2. Presumption of God's mercy. 3. To resist the known truth. 4. Envy at another's spiritual good. 5. Obstinacy in sin. 6. Final impenitence.

Q. What is despair of salvation?

A. It is a distrust in the mercies and power of God, as also in the merits of Jesus Christ; as if they were not of force enough to save us. Gen. 4. 13. S. Mat. 27. 4, 5.

Q. What is presumption of God's mercy?

A. A foolish confidence in the mercy of God, as if he should save us without a good life, or without any care to keep the commandments: such as they have, who pretend to be saved by faith only, without good works. S. Jam. 2. 14, 17, 18, &c.

Q. What is it to resist the known truth?

A. To

A. To argue obstinately against any known point of faith; or to pervert the way of our Lord by false constructions and lies; as those do who teach the ignorant people, that Catholics give to Images, Saints and Angels the honour, which is due to God alone; or that the Pope, for money, gives us leave to commit what sins we please; although they well know, that all these are as great falsehoods as can be invented.

Q. What is envy of another man's spiritual good?

A. A sadness or repining at another's advancing in virtue; as it is usual with all those who scoff and are troubled at the frequent fasts, prayers, feasts, alms-deeds, and other pious practices of the Church. *Gen. 4. 3, 4, 5, &c. 1 S. Jo. 3. 12, 13. S. Jo. 10.*

Q. What is obstinacy in sin?

A. A wilful persisting in wickedness and running on from sin to sin, after sufficient instruction and admonition,

dition. *Heb.* 10. 26, 2 *S. Pet.* 2. 21.

Q. What is final impenitence?

A. To die without confession or contrition for our sins. *Acts* 7. 51.

Q. Why is it said that the sins against the Holy Ghost shall never be forgiven, either in this world or in the world to come?

A. Because it is very difficult to obtain forgiveness of them, for men very seldom do true penance for them.

Q. God and the Church then can forgive them if we truly repent?

A. Yes, without doubt, all, except final impenitence. 1 *S. Jo.* 1. 9.

THE FOURTEENTH LESSON.

The sins which cry to Heaven for vengeance.

Q. **H**OW many sins are there that cry to Heaven for vengeance?

A. Four.

Q. Which is the first?

A. Wilful murder.

Q. What

Q. What is the second?

A. Sodomy, that is, a horrible and unnatural sin of the flesh. *Gen. 19.*

13.

Q. What is the third?

A. Oppression of the poor, which is a cruel and unjust dealing with widows, orphans, or inferiors. *Exod. 22. 22. Isai. 10. 1, 2.*

Q. What is the fourth?

A. To defraud workmen of their wages. *S. Jam. 5. 4.*

Q. May not one make himself partaker and guilty of the sin of another?

A. He may certainly; for every body undoubtedly sinneth who counsels, commands, consents to, commends, or gives permission to commit sin. He also sinneth by provoking another to evil, by assisting him to do it, by defending the fact, or by not hindering it, when he may and ought to prevent it. *Rom. 1. 32.*

Q. What ought we to do in order to shun the abominable sins we spoke of and all other mortal ones?

F 6

A. We

A. We ought to shun the occasions of sin, to frequent the sacraments, and to pursue the virtues that are contrary to them, to wit, humility, liberality, chastity, charity, temperance, patience, and devotion or piety.

Q. What else do you do that you may not fall into sin?

A. I consider that God beholds me; I likewise meditate on the passion of our Saviour Jesus Christ, and on the four last things. *Gen. 17. 1. Eccli. 7. 40. Heb. 12. 2, 3, 4, &c.*

THE FIFTEENTH LESSON.

Of the four last Things.

Q. **W**HAT are the four last things?

A. Death, Judgment, Hell and Heaven.

Q. How ought we to think on death?

A. We ought, first, to think and believe firmly, that we must certainly die. *Heb. 9. 27.*

2. That the hour, the place, and the manner of our death is uncertain. *S. Mat. 25. 13. S. Mark 13. 35.*

3. That

3. That God commands us to be prepared and always on our guard; and assures us that death will, without much delay, surprize those foolish people who sleep and dwell in sin. *Eccli.* 9. 12. *S. Mat.* 14. 44. &c. *S. Mark* 13. 13. &c. *1 Theff.* 5. 3. *Apoc.* 3. 3.

4. That we shall die but once. *Heb.* 9. 27.

5. That it is most likely we shall die as we shall have lived; if we spend our life in the state of grace, we shall, according to all appearance, die in the state of grace; or if we pass our life in the state of sin, we shall, in all likelihood, die in the state of sin. *Prov.* 1. 24. &c. *Eccli.* 41. 1. &c. *Rom.* 2. 5, 6, 7, 8.

6. That the gaining or losing of the glory and everlasting blifs of the kingdom of God depends on the hour of death. *Eccli.* 3. c. 3. v. 9. c. 10. v.

Q. How ought we to think of judgment?

A. We ought to consider and believe firmly, first, That we shall undergo

dergo a particular judgment at the hour of our death, and a general judgment at the end of the world.

Heb. 9. 27. Apoc. 14. 13.

2. That all our thoughts, words, actions and omissions, since we came to the use of reason, shall be judged. *S. Mat. 12. 36.*

3. That there can be no appeal from, nor revoking of either judgment. *S. Mat. 25. 46.*

4. That the law of God, the life and words of our Saviour Jesus Christ, are the rule of our judgment. *Rom. 2. 26.*

5. That it will be put in execution upon the spot, without shewing us either pity or mercy. *Heb. 10. 31.*

6. That the punishment and reward appointed for us by our judge shall be everlasting. *S. Mat. 25. 46.*

Q. How are we to consider on Hell?

A. We ought to think, and firmly believe, first, That the damned shall never see the face of God. *Pf. 48. 12.*

3. That

2. That they shall burn and be tortured both in body and soul during eternity. *If. 33. 14. Apoc. 20. 10.*

3. That they shall suffer all the evil and all the misery that can be thought of, without any comfort or rest. *Revel. 20. 10.*

4. That the worm of their conscience shall be gnawing and tearing them whilst God is God. *S. Mar. 9. 43. 45.*

Q. How ought we to think on the Kingdom of Heaven?

A. We ought to think often, first, That the blessed shall suffer no kind of evil in regard of either body or soul. *Apoc. 7. 16, &c.*

2. That they shall abound with all good things. *P/. 35. 9.*

3. That they shall see God face to face, Jesus Christ, the Virgin Mary, and all the Saints. *1 Cor. 13. 12. Heb. 12. 23. 28.*

4. That their bodies shall be glorious, immortal, active, vigorous and bright. *1 Cor. 15. 42. &c.*

5. That

5. That they shall possess everlasting joy and happiness without any danger or apprehension of ever losing them; in a word, *that the eye hath not seen, nor the ear heard, nor hath it entered into the heart of man what things God hath prepared for those who love him.* S. Jo. 16. 22. 1 Cor. 2. 9.

The fruit of these Considerations.

First, O Lord, give me the grace to think with benefit every day, morning and evening, on these four last things. 2. Grant me through thy great mercy, to be prepared to die in the state of grace. 3. I shall endeavour to do penance for my sins in this life, in order to escape thy severe judgment, and that I may not be cast down into Hell. 4. I shall mortify my inordinate passions, and strive to spend my life holily, to the end I may, through the merits of Jesus Christ, be worthy of enjoying the bliss and happiness of the kingdom of God, for ever and ever.

THE

THE SIXTEENTH LESSON.

Of the Christian virtues and good works.

Q. **W**HAT is a Christian virtue?

A. It is a power and facility which we acquire by the grace of God, to do good works, and whatever is agreeable in the sight of God, with cheerfulness.

Q. How many theological or divine virtues are there?

A. Three; Faith, Hope, and Charity. 1 Cor. 13. 13.

Q. What is Faith?

A. We have already spoken of it; and shall speak of Hope in the fourth part.

Q. What is Charity?

A. It is a virtue we receive from the Holy Ghost, which makes us love God above all things, for his own sake; and likewise our neighbour as ourselves, for God's sake.

Q. Are we bound to have this virtue?

A. Yes, most certainly; for no one

one can be saved without it. 1 Cor. 13. 1, 2, &c.

Q. How shall we know that we have the love of God above all things ?

A. There is no better sign of it than to love our neighbour as ourselves; for it is false to say, that we love God, when we love not our neighbour. 1. S. Jo. 4. 20.

Q. How yet shall we know, that we love God and our neighbour ?

A. We shall know it by our good works; for as the tree is known by its fruit, so shall the righteous man be known by his obedience to the Church, and by his good works. S. Mat. 7. 16, &c.

Q. How many kinds of good works are there ?

A. There are three principal ones, to wit, Fasting, Alms - deeds and Prayer ?

Q. By which of these good works do we prove, that we love our neighbour ?

A. By

A. By 'alms-deeds, that is, by the works of mercy.

Q. How many kinds of alms-deeds, or works of mercy are there?

A. Fourteen, to wit, seven corporal works, and seven spiritual.

Q. Say the seven corporal works of mercy.

A. 1. To feed the hungry. 2. To give drink to the thirsty. 3. To clothe the naked. 4. To harbour the harbourless. 5. To visit the sick. 6. To visit and relieve the imprisoned. 7. To bury the dead. *S. Mat. 25. c. 35, 36. v. 26. c. 10. v.*

Q. Say the seven spiritual works of mercy.

A. 1. To instruct the ignorant. 2. To admonish the sinner. 3. To give counsel to the doubtful. 4. To suffer injuries patiently. 5. To forgive offences. 6. To comfort or encourage the afflicted. 7. To pray for the living and the dead, and for our persecutors. *Prov. 14. 34. Gal. 6. 1. Job 29. 21. Rom. 12. 17. &c. 2 Cor. 1. 4. S. Mat. 5. 44. S. Jam. 5. 16.*

Q. When

Q. When is it that a work of mercy is most meritorious ?

A. When it is really done for God's sake, and applied to the person that stands most in need of it.

Q. What are the offences we ought to forgive ?

A. All offences and injuries, let them be ever so great and so many. *S. Mat. 18. 21, 22.*

Q. What is the reward of the works of mercy ?

A. Mercy from God in this life, and the kingdom of Heaven in the other. *S. Mat. 25. 34, 35.*

Q. What shall be the lot of those who are hard-hearted to the poor ?

A. God affirmeth, that judgment without mercy, and the everlasting fire of Hell are allotted to those who shew no mercy to persons in distress. *S. Mat. 25. 41. &c.*

THE SEVENTEENTH LESSON.

Of the Cardinal Virtues.

Q. **H**OW many Cardinal Virtues are there ?

A. Four;

A. Four; Prudence, Justice, Fortitude and Temperance.

Q. Why are they called Cardinal Virtues?

A. Because they are the hinges, as it were, or the fountains of many other virtues.

Q. What is Prudence?

A. It is a virtue which makes us wary, that we ourselves be not deceived, nor deceive others; and that we do all things in their proper time and manner. *Prov. 15. c. 21. v. 16. c. 16. v. Eccli. 3. 32. S. Mat. 10. 16.*

Q. What is Justice?

A. A virtue which makes us render his due to every one.

Q. What is Fortitude?

A. A virtue which gives us courage to endure all hardships, dangers, and death itself, for our faith and the service of God. *Prov. 28. 1. S. Mat. 10. 28.*

Q. What is Temperance?

A. A Virtue whereby we bridle our inordinate desires. *Eccli. 37. 34. 1 Theff. 5. 21. 1 S. Pet. 2. 11.*

Q. What

Q. What are the other virtues, which our Saviour chiefly requires of us to pursue?

A. Humility, Patience, Meekness, Chastity, and Vigilance. *S. Mar.* 13. 33. 34. 35. 37. *S. Mat.* 11. 24. *S. Luk.* 21. 19. *S. Mat.* 5. 28.

THE EIGHTEENTH LESSON.

Of the eight Beatitudes.

Q. **W**HAT do you call the eight Beatitudes?

A. The eight blessings, which Christ gives to the virtuous, and to such as practise good works.

Q. Say them, as they are set down in the Gospel?

A. 1. *Blessed are the poor in spirit; for theirs is the kingdom of Heaven.*

2. *Blessed are the meek; for they shall possess the land.*

3. *Blessed are they that mourn; for they shall be comforted.*

4. *Blessed are they that hunger and thirst after justice; for they shall be filled.*

5. *Blessed*

5. *Blessed are the merciful; for they shall obtain mercy.*

6. *Blessed are the clean of heart; for they shall see God.*

7. *Blessed are the peace-makers; for they shall be called the children of God.*

8. *Blessed are they that suffer persecution for justice sake; for theirs is the kingdom of God.* S. Mat. 5. 3, &c.

Q. Who are the *poor in spirit*?

A. Those that are humble of heart, and not tied to earthly things.

Q. Who are the *meek*?

A. Those who patiently endure affronts and injustice; and whose reward is the land of the living, that is, the kingdom of Heaven.

Q. Who are those that *mourn*?

A. The people that bewail bitterly their own sins, and those of others; and who shall therefore receive unspeakable comfort in Heaven.

Q. Who are those that *hunger and thirst after justice*?

A. Those that have a great desire of advancing daily in virtue.

Q. How will they be filled?

A. With

A. With the abundance of the riches and joys of the kingdom of God.

Q. Whom do you call the *merciful*?

A. Such as forgive their neighbour, and are charitable and serviceable to the distressed; and whose reward is forgiveness and mercy from God.

Q. Who are the *clean of heart*?

A. The innocent and harmless, whose hearts are not tied to any sin; and therefore shall see and possess God eternally.

Q. Who are the *peace-makers*?

A. Those who subdue their passions so well, that they are in peace with God, with their neighbour, and with themselves, and that endeavour to make peace among others; and who, upon that account, are called the children of God and coheirs of Christ in Heaven.

Q. Who are those that *suffer persecution for justice sake*?

A. Such as are banished or put to trouble for maintaining the true faith,
and

and for following virtue, or that are ready to suffer death itself, sooner than offend against either.

Q. Does it depend of us to practise all these virtues and good works, and avoid the detestable sins whereof we have spoken?

A. It does undoubtedly, with the assistance of God's grace.

THE NINETEENTH LESSON.

Of the Grace of God.

Q. **W**HAT means the Grace of God?

A. It means, in general, every gift freely bestowed upon us by God, and all the good he has liberally done us, and we have, in no wise, deserved of him.

Q. How many kinds of Graces are there?

A. There are many; some are *natural*, as life, health, strength, understanding, &c. and others *supernatural*, such as the incarnation of the Son of God, the redemption of mankind, &c.

G

some

some are *exterior* or outward, as the preaching of the Gospel, our vocation to the faith, &c. others are *interior* or within us, as faith, hope, charity, &c.

Q. What do you chiefly understand by the Grace of God?

A. I understand the heavenly gifts which God, through his own mercy, and the merits of Jesus Christ, infuses into our hearts, to cleanse us from sin, and enable us to work out our salvation.

Q. How many sorts of grace doth God infuse into our souls?

A. Two sorts, to wit, Habitual and Actual Grace.

Q. What do you understand by Habitual Grace?

A. The graces which remain and dwell in our soul, such are the three divine virtues, Faith, Hope, and Charity, or the graces which cleanse us from sin, and sanctify us. *S. Jo. 14. 16, 17, 25. Rom. 8. 9, 11. Eph. 3. 17. 1 Tim. 1. 5, 14. S. Ja. 4. 5.*

Q. What

Q. What do you understand by Actual Grace?

A. The transitory graces, which come and go; which enlighten our understanding, and move the will to shun evil and do good. *Pf.* 22. 6. *Pf.* 58. 11. *Phil.* 2. 13. *S. Jam.* 1. 7.

Q. Is grace necessary for every good work?

A. It is absolutely necessary for every work and action that contributes to our salvation. *Is.* 26. 12. *S. Jo.* 3. 27. *1 Cor.* 4. c. 7. v. 12. c. 6. v.

Q. Cannot we, without the assistance of Grace, receive the faith, when it is preached to us?

A. No: we can have neither faith, nor hope, nor charity, as it behoveth, without another grace, which prepares and strengthens the soul for receiving these divine virtues. *S. Jo.* 6. c. 44. 66. v. 15. c. 5. v. 1 *S. Jo.* 4. 10. *Act.* 16. 14. *Conc. Trid. Sess.* 6. *Can.* 3.

Q. Cannot we, if we have faith, hope, and charity, keep the command-

mandments of God and the Church, without actual grace ?

A. We can neither begin nor finish any action tending to our salvation, without an actual assistance from God, through Jesus Christ. 1 Cor. 12. 6. Phil. 2. 13.

Q. Can we not, at least, by our own proper force, pray to God, and beg and obtain grace of him ?

A. We cannot; for without the grace of the Holy Ghost, *we know not even what we should pray for, as we ought.* Rom. 8. 26.

Q. What! have we not free-will ?

A. We have certainly; but since our first father Adam's fall, it is weak and prone to evil. Moreover, if our free-will were in its first force, we could not make one step towards the kingdom of heaven, without a supernatural help; wherefore it is no wonder now, that we are not sufficient of ourselves to think of any thing, as from ourselves, but that our sufficiency is from God. 2 Cor. 3. 5. Conc. Trid. Sess. 6. Can. 1.

Q. li

Q. If that be true, how have we free-will ?

A. Chiefly, in as much as we can co-operate with the grace of God, or resist and reject it ; for we are under no necessity in regard of either the one or the other. *Gen. 4. 7. Deut. 30. 19. Jos. 24. 15. Ps. 31. 9. Ps. 89. 3. Eccli. 14, 15, &c. S. Mat. 6. 33. Rom. 8. 13. 1 Cor. 7. 37.*

Q. Is it certain that we can resist the grace of God ?

A. It is most certain ; for alas ! we resist it daily, and as often as we do not follow the good thoughts which God inspires us with. *Act. 7. 51. 2 Cor. 6. 1. Hebr. 12. 15.*

Q. Is it in our power, with the help of grace, to fulfil the commandments ?

A. It is for certain ; for we can do all things in Jesus Christ, who strengthens us. *Zacharias and Elizabeth were both just in the sight of God, walking blameless in all the commandments and ordinances of the Lord. Phil. 4. 13. S. Luk. 1. 6.*

Q. Does God give us sufficient grace to keep the commandments?

A. He does certainly ; for God is too just and too merciful to lay any load upon us which we are not able to bear ; but we cannot fulfil his commandments as we ought, nor overcome the temptations of the world, the flesh, and the Devil, without a supernatural help from God, through Jesus Christ ; whence it is evident, that God gives us sufficient assistance for accomplishing his law.

Q. Could not God, without any injustice, have left us in darkness, and in the guilt of original sin ; and therefore refuse us his grace and the knowledge of his law ?

A. He could undoubtedly, just as he hath left the Apostate Angels : yet he hath not dealt so with mankind ; for *he spared not even his only Son, but delivered him for us all ; and not only for our sins, but for the sins of the whole world ;* wherefore, he gives us his holy law and grace to fulfil it.

Hebr.

Hebr. 2. 16. Rom. 8. 32. 1 S. Jo.
2. 2.

Q. Cannot God, even now, refuse us the knowledge of his law and his grace, without doing us any injustice?

A. He can certainly, for grace would not be grace, nor a free gift, but a debt or reward, if God were bound to grant it to us. Yet, through his own great mercy and the merits of Jesus Christ, he deals not so with us; but according to his promises, he invites us all, saying: *Come to me all you that labour and are burthened, and I will refresh you. Take upon you my yoke, and learn of me, because I am meek and humble of heart; and you shall find rest to your souls, for my yoke is sweet, and my burthen light.* Rom. 11. 6. S. Mat. 11. 28, 29.

Q. Is it true, that God doth not forsake us, after he has thus called us, and adopted us for his children?

A. It is certain, that he doth not forsake us, until we have first forsaken him; for God is most merciful

and most faithful in his promises.
Hebr. 10. 23. 1 S. 30 1. 9. Hebr.
13. 5. Conc. Trid. Sess. 6 Can. 11.

Q. For what doth God forsake us?

A. For falling into mortal sin.

Q. Can the grace, which God with-
 draws from us, be recovered?

A. It can undoubtedly; but, let no
 body, therefore, rashly flatter himself;
 for it often happens, that it is not re-
 covered, because a great many do not
 repent, as they ought. *S. Mat. 12.*
45. Hebr. c. 6. v. 4, 5, &c. c. 10. v.
26, 27, &c.

Q. Doth God forsake us entirely,
 when we fall into mortal sin?

A. No; we lose not our faith, but
 by infidelity; nor our hope, but by
 despair. Moreover, God recalls and
 excites us often, by his grace, to pray-
 er and repentance. *1 Cor. 13. 2. Conc.*
Trid. Sess. 6. c. 15.

Q. Is it true, that God doth often
 awake and excite the sinner to prayer
 and repentance.

A. It is, as he affirmeth himself,
 saying: *I stand at the door and knock,*

if any man shall hear my voice, and open the gate, I will come in to him. Besides, who is the sinner, that hath no remorse of conscience, and that doth not perceive the voice of God, awaking and moving him to prayer and penance? *Röm. 2. 4. Apoc. 3. 20.*

Q. What do you say of those, who give a deaf ear to the voice and call of God; who offer an indignity to the spirit of grace, and despise the riches of the goodness and patience of the Lord?

A. The Holy Ghost saith, that "according to the hardness of their impenitent hearts, they lay up for themselves wrath, in the day of wrath, and of the time, that the just judgment of God shall be revealed; and that it is a dreadful thing to fall into the hands of the living God." *Röm. 2. 4, 5, 6. Hebr. 10. 31.*

Q. Do they deserve a great punishment for resisting continually the voice and grace of God?

A. There is no punishment, be it
G 5 ever

ever so great, but they deserve; for they despise God himself, when they make no account of his grace and mercy. They trample under foot the Son of God, and undervalue his most sacred blood, which was shed for them; which cleansed them from sin, and merited for them, from his heavenly father, these gifts and graces which they impiously reject. *Isai. 1. 2. Heb. 10. 29.*

Q. What do you say of those who receive a great deal of grace from God, and are always falling into mortal sin, and always rising out of it, as they pretend, without shewing the fruit of grace or true repentance?

A. The Holy Ghost compares them "to a man who beholds his countenance in a glass, goes his way, and presently forgets what manner of man he was;" and likewise to the "earth, which drinketh up the rain that cometh often upon it, yet bringeth forth thorns and briars, and whose end is to be burnt." *S. Ja. 1. 23, 24. Hebr. 6. 7 8.*

Q. How

Q. How can we avoid this just vengeance, and benefit, as we ought, of the grace of God?

A. It is necessary we should readily and diligently co-operate with the grace of God, by following cheerfully the good thoughts we receive from him; never to harden our hearts against the call and voice of the Lord, nor receive his heavenly gifts in vain, lest we should grieve or offend, the Holy Ghost; lose the favours, which he freely bestowed upon us, and be delivered over to the shameful desires of our hearts. *Psf. 94. 8. 2 Cor. 6. 1. Eph. 4. 30. Amos 1. c. 3. v. 2. c. 1. v. &c. Rom. 1. 24, 28.*

Q. What else ought we to do?

A. It is necessary for us to give great attention to the thoughts and motions of our soul, and speedily to shut up our hearts against the evil inclinations, which we feel springing up within us; for it is certain, that the most part of the world are lost for want of watching over, and governing their own thoughts and hearts; and

that the grace of God doth not rest in a soul that is a slave to sin, because there can be no communication or fellowship betwixt light and darkness, that is, betwixt grace and sin. *Jer.* 12. 11. *Wisd.* 1. 4. *1 Cor.* 6. 14, 15, 16.

Q. What more ought we to do?

A. We have need to humble our hearts under the powerful hand of God, who resisteth the proud, and giveth grace to the humble; and to work out our salvation with fear and trembling; for it is God who worketh in us both the will and the deed, through his good will; and no one knows whether he be worthy of love or hatred. *1 S. Pet.* 5. 5, 6. *Phil.* 2. 12, 13. *Eccle.* 9. 1.

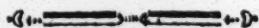
Q. Lastly, what ought we to do?

A. If we have a mind to draw the grace of God abundantly upon us, and to preserve and increase it in us, we must frequent the sacraments and pray often.

Q. Did you not already say, that we cannot merit the grace of God?

A. I

A. I said only, that we cannot merit it by our proper force; but it is certain, that, with the assistance of grace, we can obtain more grace from God; and go on from grace to grace, and from virtue to virtue, by frequenting the sacraments, by prayer, and other good works. *Pf. 83. 8. S. Mat. 25. 16, 17, &c. Conc. Trid. Sess. 6. Can. 10. & Can. 24.*



THE THIRD PART OF THE CATECHISM.

Of the Sacraments.

Q. **W**HAT is the third thing necessary for salvation?

A. It is to receive the sacraments worthily; although they be not all necessary for all persons. *S. Jo. 3. c. 5. v. 20. c. 22. v. Conc. Trid. Sess. 7.*

Q. What is a Sacrament?

A. It

A. It is a sensible sign of an invisible grace, instituted by our Saviour Jesus Christ, for our justification and sanctification.

Q. How many Sacraments are there?

A. Seven, to wit, Baptism, Confirmation, Eucharist, Penance, Extreme-unction, Holy Order, and Matrimony.

Q. What ought we to do in order to receive the Sacraments with fruit or benefit?

A. We should prepare ourselves diligently, and come to receive them devoutly. We ought also to give great praise and thanks to our Saviour, for having left these sacred fountains of grace to the church, to cleanse mankind from the filth of sin, and strengthen them in the way of eternal life. *S. Mat. 7. 6. 1 Cor. 11. 28.*

THE FIRST LESSON.

*Of Baptism.*Q. **W**HAT is Baptism?A. It is a sacrament which cleanseth us from original sin, and makes us children of God and of the Church. *S. Mat. 28. 19. Tit. 3. 5, 6.*

Q. Doth not Baptism cleanse one from other sins besides original sin?

A. It cleanses every one from all the sins he committed before he received Baptism, and from the punishment due to sin, provided he duly prepare himself; and it infuses many graces and virtues into the soul. *Rom. 8. 1, 2.*

Q. Is Baptism necessary?

A. It is undoubtedly, for without Baptism, or the desire thereof, together with the fervent love of God, nobody can be saved, unless he be a martyr, who is baptized in his own blood. *S. Jo. 3. 5. Conc. Trid. Sess. 7. Can. 4. of the Sacram. in Gener. Can. 5. of Bapt.*

Q. Can

Q. Can every body confer the sacrament of Baptism?

A. Yes, in time of need only, and when a Priest cannot be had; but it is not permitted to a woman to baptize in the presence of a man, nor to a lay-man in the presence of a clergyman, &c.

Q. What is requisite for the conferring of Baptism?

A. It is necessary, that one should have the intention of conferring in earnest, and that he should sprinkle natural water on the head, if possible, of the person to be baptized, pronouncing these words: *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.* S. Mat. 28. 19.

Q. Is it lawful to receive Baptism twice?

A. No, it is not lawful to receive it, upon any account, more than once; because it imprints a spiritual character in the soul, which shall never be blotted out. *Hebr. 6. 4, 5, 6. 2 Cor. I. 23.*

Q. What

Q. What is required of him who has a mind to receive Baptism?

A. It is required of him, and he promises to God, to renounce the Devil, his works, his pomps and all his vanities. Moreover, it is necessary for him who is come to the use of reason before he receives Baptism, to have faith, to do penance for his sins, and to begin to love God. *Act. 2. 38. Rom. 10. 10. Conc. Trid. Sess. 6. c. 6.*

Q. What do you understand by the works of the Devil?

A. All kinds of sin.

Q. What do you understand by the pomps and vanities of the Devil?

A. I understand vain-glory, worldly ambition, and every other kind of pride.

Q. How are children baptized, since they neither believe, nor promise any thing before baptism?

A. The Church and the God-fathers and God-mothers do believe and answer for them.

Q. For

Q. For what are God-fathers and God-mothers given to us ?

A. That they may answer for and instruct us, in case our parents should be negligent, or should die.

Q. How many God-fathers and God-mothers should we have ?

A. One God-father and one God-mother, at most ; both Catholics, and of no bad reputation. *Conc. Trid. Sess. 24. c. 2. Conc. Mediol. sub S. Carol.*

Q. Is there not a kind of spiritual kindred or affinity contracted by the God-fathers and God-mothers, and also by the person who baptizes, with the party baptized ?

A. There is undoubtedly ; and likewise with his father and mother : for which reason they are prohibited to marry one another. *Conc. Trid. ibid.*

Q. Are we bound to fulfil faithfully all that our God-fathers and God-mothers have promised in our name ?

A. We are certainly ; for it is upon that condition we are admitted to baptism.

baptism, and were made members of the Church, and heirs of the kingdom of Heaven. *Rom. 6. 3, 4. Gal. 5. 3, 6.*

Q. What obligations doth Baptism lay upon us ?

A. To spend our life in the Catholic faith, to keep the commandments of God, and to follow diligently the example of our Saviour Jesus Christ, and of the Saints. *Rom. 6. 3, 4. 1 S. Pet. 2. 21. Heb. 13. 7.*

THE SECOND LESSON.

Of the Sacrament of Confirmation.

Q. **W**HAT is Confirmation ?

A. It is a sacrament which gives us an abundance of grace, courage, and spiritual force to confess our faith, and follow the example of Christ publicly, although we should be put to death upon that account. *Act. 8. 14, 15, 16, 17.*

Q. Doth not this sacrament imprint a character in the soul as baptism does ?

A. It

A. It does for certain ; and it is, therefore, unlawful to receive it more than once. *2 Cor. 1. 21, 22.*

Q. Who confers this sacrament?

A. A Bishop only. *Act. ibid. Conc. Trid. Sess. 7. Can. 3.*

Q. How does he administer it?

A. He lays both his hands upon the head of the person that is to receive this sacrament, and anoints his forehead with consecrated or blessed oil, pronouncing a set form of words, which signify the force and fruit of this sacrament. *Acts 19. 6. Heb. 6. 2.*

Q. Who ought to receive this sacrament?

A. Every body that has been baptized, if it can be done conveniently; for whoever flights this sacrament sins grievously. *Conc. Laodic. can. 48.*

Q. At what time ought it to be received?

A. When one is come to the years of discretion, and particularly, when he is persecuted for his faith.

Q. What preparation is necessary for

for the person who desires to receive confirmation?

A. It is requisite he should know the principal articles of faith, make an act of faith, and clear his conscience from all mortal sin.

Q. What ought to be done after receiving confirmation?

A. We ought to give great thanks to God for the abundance of grace we have received from him; to take a firm resolution to spend our life christianly, and to profess our faith openly; *for with the heart we believe unto justice, and with the mouth confession is made unto salvation.* Rom. 10. 9. 10.

Q. What else ought we to do?

A. We ought likewise to ask earnestly of God, the fruits of the Holy Ghost, to wit, charity, joy, peace, patience, longanimity, goodness, benignity, meekness, faith, modesty, temperance and chastity. *Gal. 5. 22, 23.*

Q. What else ought to be done?

A. We ought to beg diligently the gifts of the Holy Ghost, to wit, wisdom,

dom, judgment, counsel, fortitude, piety, knowledge, and the fear of the Lord. *I/a.* 11. 2, 3.

Q. What is Wisdom ?

A. Wisdom is a gift of the Holy Ghost, whereby we undervalue the things of this life, and give our affection and love to God and godly things.

Q. What is Judgment ?

A. It is a gift of the Holy Ghost, by which we understand and readily embrace all mysteries and truths belonging to faith.

Q. What is Counsel ?

A. A gift of the Holy Ghost, which enables us to chuse the things that tend to the glory of God, and the good of our soul, and to recommend them to others.

Q. What is Fortitude ?

A. A gift which helps us to suffer all tribulations and hardships for Christ's sake, and to overcome the enemies of our soul.

Q. What is Knowledge ?

A. A gift of the Holy Ghost, which
shews

shews us the way to the kingdom of Heaven, and the obstacles which might lead us astray.

Q. What is Piety?

A. A gift of the Holy Ghost, by which we humbly and readily do all that tends to God's glory and praise.

Q. What is the fear of the Lord?

A. It is a gift of the Holy Ghost, which makes us dread doing any thing that is not pleasing to God.

THE THIRD LESSON.

Of the Eucharist or blessed Sacrament.

Q. **W**HAT is the sacrament of the Eucharist?

A. It is a sacrament, wherein the body and blood, the soul and divinity of our Saviour Jesus Christ, are really and verily present, under the forms of bread and wine. *S. Mat. 26. 26, 27, 28. S. Jo. 6. 52, 55. &c.*

Q. What do you understand by the forms of bread and wine?

A. I understand that, which works upon our corporal or outward senses :
such

such are the taste, smell, colour and figure of bread.

Q. Is there bread or wine in the sacrament of the Blessed Eucharist?

A. No; for the whole substance of the bread and wine, is changed into the body and blood of Jesus Christ, by the virtue of the most holy words pronounced by the Priest, when he consecrates the bread and wine in the name and person of Christ. *S. Luke 22. 19. 1 Cor. 10. c. 16. v. 11. c. 24. v.*

Q. How is the bread and wine changed into the body and blood of Christ?

A. By the divine power; which made the world out of nothing; by which *Moses* turned rivers into blood; our Saviour changed water into wine; and by which many wonderful things are daily done, which we can neither comprehend nor understand. *Gen. 1. 2. S. Jo. 2. 8, 9.*

Q. Is the blood of Christ under the form of wine, and his body under the form of bread?

A. Yes

A. Yes: Christ is whole and entire under each form. *Rom. 6. 9, 10.*

Q. Is our Saviour in every consecrated host?

A. He is certainly; let the host be great or small.

Q. When the host is broken, is the body of our Lord also broken?

A. Not at all; for although he died once, of his own accord, for our sake; his glorious body can no more be broken, wounded, or put to death. *Rom. 6. 9, 10.*

Q. Whereas the glorious and sacred body of our Saviour cannot be broken; and that there is neither bread nor wine to be broken or divided; what else is broken or divided?

A. The forms or outward appearance of the bread and wine are divided.

Q. Is the body of Christ, after the host is broken, in every part?

A. Yes: Christ, both God and man, is wholly and entirely in every small particle, just as he is in the greatest.

H

Doth

Q. Doth Christ leave the kingdom of Heaven when he comes to us in this sacrament?

A. He does not; for he is at the same time both in Heaven and on earth, wheresoever Mass is celebrated, and in every place where the sacrament of the blessed Eucharist is.

Q. How can that be?

A. By the mighty power of God, to whom nothing is impossible, and who can easily do more than we are able to understand. *Job* 9. 10. *Ecclesi.* 11. 4. *Jer.* 32. 18, 19, *Rom.* 11. 33.

Q. Does he who receives this sacrament under the form of bread alone, or under the form of wine alone, receive Christ whole and entire, just as he, who receives under both kinds?

A. He really does; because the body and blood, soul and divinity of our Saviour, are inseparable from one another; for Death has no more dominion or power over him. *S. Jo.* 6. 52. *Rom.* 6. 9, 10.

Q. Did not Christ command us all to receive under both kinds?

A. No

A. No; for when he instituted this sacrament, and bid those who were present drink of the Chalice, none were there but the Apostles: and lest it might be thought that he commanded us all to receive under both kinds, he promises life everlasting to him who receives under the form of bread alone, saying: *He that eateth this bread, shall live for ever.* S. Jo. 6. 59.

Q. When did our Saviour institute this sacrament?

A. The night before he suffered and died for mankind. 1 Cor. 11. 23.

Q. Why did he give us this sacrament?

A. For four reasons; first, to signify unto us his great love. S. Jo. 3. c. 16. v. 13. c. 1. v.

Q. What is the second reason?

A. That we may be always mindful of the death he suffered for our sake. S. Luke 22. 19. 1 Cor. 11. 25, 26.

Q. How does the Blessed Eucharist put us in mind of the death of our Saviour?

H 2

A. In

A. In as much as our Lord is upon the altar, as if he were dead; and the separation also of the form of bread, which represents his sacred body, from the form of wine, which represents his most precious blood, puts us in mind, that his body and soul, flesh and blood have been separated from one another on the cross.

Q. What is the third reason for which our Saviour left us this blessed sacrament?

A. That it may be a spiritual food to our soul, and that it may augment and strengthen the life of grace in us.
S. *Jo. 6. 56, 57.*

Q. What is the fourth reason?

A. That we may have a pledge and a sure token of his sincere desire in giving us a glorious resurrection, and life everlasting. S. *Jo. 6. 58, 59.*

Q. Why do you believe all these things?

A. Because God has revealed them to our holy mother the Church.

Q. What follows from what we have said?

A.

A. It follows, that we are obliged to adore, love and praise our most merciful Saviour Jesus Christ in this blessed sacrament, as the Saints and Angels do in Heaven. *Pf. 115. 3. Pf. 116. H-b. 1. 6.*

Q. What else follows from it?

A. It likewise follows, that we ought to prepare ourselves diligently, in order to receive often this blessed sacrament with faith and devotion. *Pf. 110. 4. S. Mat. 11. 28.*

Of the Preparation to be made before Communion.

Q. **W**HAT do you mean by Communion?

A. I mean the receiving of the body and blood, soul and divinity of our Saviour Jesus Christ, verily, under the form of bread, or wine.

Q. How many conditions are necessary for making a good Communion?

A. There are two kinds of them. To wit, one which regards the body, and another which regards the soul?

Q. What is that preparation, which regards the body?

A. It

A. It is to take neither meat, nor drink, nor medicaments from midnight; to be silent and discreet; and gravely and orderly cloathed.

Q. Is it not sometimes permitted to receive the Communion, although a person had broke fast?

A. Yes: he, who is in danger of death, may receive the Communion as a *Viaticum* for everlasting life, notwithstanding his having taken some nourishment before.

Q. What preparation is necessary in regard of the soul?

A. It is necessary to be free from all mortal sin; to be in charity with God and our neighbour; and therefore to be reconciled with our enemies, if we can; and to approach the altar with gravity and devotion; for *whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord.* 1 Cor. 11. 27, 28, 29, 31.

Q. Do those, who are in mortal sin, receive the body of Christ?

A. Yes; but it is to their eternal

Q. Why

damnation, they receive it; just as Judas has done. *S. Jo. 13. 27. 1 Cor. 11, 27, 29.*

Q. Why is it a cause of damnation to them?

A. Because they receive it in a bad state.

Q. Is it a great sin to communicate in a bad state?

A. One cannot fall into 'a greater sin. *Heb. 10. 29.*

Q. Can he, who is in venial sin, receive the communion with benefit?

A. Every one ought to endeavour to be free from venial sin; and particularly not to be inclined nor tied to it, for fear he should lose the fruit of this godly work. *S. Franc. of Sal. Introd. to a dev. Life. Part. 2. c. 20. & 2. book. Epist. 46.*

Q. What is that devotion, with which a person ought to come to communion?

A. It is requisite, he should make certain acts before, and after communion.

Of the Acts that are proper to be made before Communion.

Q. **W**HICH are the acts, that ought to be made before receiving the sacred body of Christ?

A. Acts of Faith, Humility, Contrition, Hope, and Love.

Q. Make an act of Faith?

A. O Lord, my God, I do firmly and stedfastly believe from my heart, that thy entire body and blood, thy soul and divinity, are really and verily present in this blessed sacrament, under the forms of bread and wine, because thou hast said so thyself.

Q. Make an Act of Humility?

A. O Lord, I am not worthy, that thou, the King of Heaven and Earth, shouldst come to me; because I am a very poor, and a very contemptible creature; and often deserved thy anger, through my own very great fault.

Q. Make an Act of Contrition?

A. O Lord, I am very heartily sorry for having offended thee; because thou art infinitely good, and infinitely amiable; and art most gracious and merciful.

ful to me, a poor sinner. I firmly purpose, with the help of thy grace, not to provoke thine anger henceforth.

Q. Make an Act of Hope.

A. O Lord, I expect and trust greatly, that by the means of this sacrament, thou wilt deliver me from sin, that thou wilt replenish me with thy grace, and grant me the glory of Heaven.

Q. Make an Act of Love?

A. O Lord, I love thee from my whole heart, and above all things, because thou art infinitely good and amiable, and that thou art my everlasting joy and happiness. Ps. 72. 25, 26, &c.

Of the Acts which are proper to be made after Communion.

Q. **W**HAT Acts are to be made after Communion?

A. Acts of Adoration, Thanksgiving, Offering, Supplication, and good resolution. Ps. 61. 9.

A. How do you make an Act of Adoration?

A. I say; O Lord, I adore and
H 5 praise

*praise thee in this divine sacrament
and do acknowledge that thou art my
Creator, my Saviour, my Supreme Lord
and the Sovereign Ruler of the whole
world.*

Q. Make an Act of Thanksgiving.

A. O Lord, I render thee a thousand
thanks, with all my heart, for having
vouchsafed, through thy great grace, to
give thyself to me.

Q. Make an Act of Oblation.

A. O Lord, I offer and resign
thee my thoughts, my words, my actions,
and myself entirely, that I may be wholly
thy thine.

Q. Make an Act of Supplication.

A. O Lord, I most humbly beseech
thee to grant me all that I stand in need
of, and particularly, powerful grace,
that I may never henceforth offend thee.

Q. Make an Act of good Resolution.

A. O Lord, I would rather die than
fall into sin, after all the mercy and
love thou hast shewn to me.

Q. What is to be done on the day
of Communion?

A. W

A. We ought to shun much company and discourse, watch carefully over our senses, assist at Mass, and at the instruction and public prayers of the parish or congregation, and spend the greatest part of the day in silence and devotion.

Q. What is the principal obligation of him who receives the Communion?

A. He is bound to spend his life and health piously, as Jesus Christ and the Saints have spent their lives on earth. 1 *Cor.* 6. 19, 20. 2 *S. Pet.* 2. 20, 21, 22.

Q. When are we obliged to communicate?

A. At the time of Easter, at least, and when we are in danger of dying. *1 Cor.* 5. 7. *Conc. Later.* 4. *Can. Omn. Viri. Sex. Conc. Trid.* 13. *Sess.* 9. *Can.*

Q. Is it not proper to receive the Communion oftener than once a year only?

A. God and the Church would wish, that every christian were prepared to receive this blessed sacra-

ment daily. *Conc. Trid. 13. Sess. 3. Can.*

Q. Is it fit to counsel every christian to communicate daily?

A. No; for few prepare themselves as it becometh, to receive this blessed sacrament often. *S. Carol. in Instruct. Euch. Tit. de freq. Comm. S. Franc. Sal. Lit. 40. lib. 2.*

Q. That being so, how ought one to behave himself, in regard to the frequent receiving of this great sacrament?

A. Let every one earnestly endeavour to spend his life honestly and devoutly, that he may, in some manner, be worthy to communicate often. However, let him act in all according to the advice of a godly and learned Ghostly Father. *Pf. 101. 5. S. Carol Instruct. ad Confes. pag. 58.*

Q. What ought we to do, when we do not receive this blessed sacrament?

A. We ought to communicate spiritually.

Q. What do you understand by communicating spiritually?

A. I

A. I understand by it, that we ought to have a desire to receive this blessed sacrament; to conceive also a sorrow for the sins, which hinder us from receiving this heavenly food; and humbly to beseech our Saviour, to come to us, and dwell in our hearts by his grace.

THE FOURTH LESSON.

Of the Sacrament of Penance.

Q. **W**HAT is the Sacrament of Penance?

A. It is a sacrament whereby the sins we commit after baptism, are forgiven us.

Q. How are sins remitted by this sacrament?

A. They are remitted through the repentance of the sinner, and by the absolution of the Priest. *S. Mat. 4. 17. Apoc. 2. 5.*

Q. Can the Priest forgive sins?

A. He can, because Jesus Christ gave him this power. *S. Jo. 20. 23.*

Q. Is the sacrament of penance necessary for salvation?

A. Yes;

A. Yes; it is as necessary as baptism in regard of all those, who fall into mortal sin after they were baptized. *S. Jo. 20. 23. S. Cppr. Ep. 57. alias 54. ad Cornel. PP. S. Pacian. Ep. 1. ad Sympron. S. Jo. Chrysost. lib. 3. de Sacerd. S. Ambros. lib. 1. de Pœnit. cap. 2. S. Cyril. Alex. lib. 11. in Joan. c. 1. S. Aug. Ep. 228. alias 180. ad Honorat. S. Leo. Epist. 83. alias 91. c. 2. Conc. Trid. Sess. 6. c. 14. &c.*

Q. Doth God forgive us our sins by this sacrament, upon the same condition, that he hath forgiven them in baptism?

A. No certainly; for according to the just judgment of God, the mortal sins we commit after baptism, are not forgiven us without great sorrow and pains. *Pf. 6. 7. 2 Cor. 7. 9, 10, 11. Conc. Trid. 14. Sess. 2. c.*

Q. What! doth not every one that approacheth this sacrament obtain the forgiveness of his sins?

A. No; because they do not come
with

with the conditions which our Saviour requireth of them.

Q. How many conditions are necessary for the penitent?

A. There are five: 1st. To examine his conscience. 2. To conceive a hatred against sin, and a sorrow for having fallen into it, and incurring the wrath of God. 3. To take a firm resolution of sinning no more against God's holy will. 4. To make a good confession of all his sins to a Priest that is approved by the Church. 5. A resolution to make satisfaction to God and his neighbour according to his ability.

Of the Examination of Conscience.

Q. **W**HAT is an Examination of Conscience?

A. It is a diligent search which one makes in his own mind, in order to remember his sins, to conceive a detestation and aversion for them, and to declare them in confession. *Isa.* 38. 15.

Q. What

Q. What endeavours are we obliged to use herein ?

A. The same endeavour and diligence which we would use in great and profitable worldly affairs. *Prov.* 2. 4.

Q. Do those make a good confession, who do not examine their conscience ?

A. No ; for it is not at all likely, that they can have the knowledge of their sins, or declare them in confession. *Isai.* 46. 8.

Q. What ought we to do, that we may get a thorough knowledge of our sins ?

A. We ought to beseech God to give us the grace to know our sins, and then to make an exact examination of our conscience, in regard to the commandments of God and the Church, and in regard of the seven capital sins, whereof we have already treated at large.

Q. How do you make this examination ?

A. If

A. If I confess but seldom in the year, I do quietly and steadily consider of every point of these in particular, and closely observe wherein, and how often I have offended God by thought, word, deed, or omission. *Pf. 76. 5.*

Q. Are there not certain sins which we ought to examine our conscience upon very diligently?

A. There are, to wit, the sins which regard our profession or calling; and the sins to which we are most inclined or given.

Q. What should we do, that we may the better call to mind our sins?

A. We ought to think of the places and companies we have been in; and likewise how we spent our time, or fulfilled the duties of our calling, in respect of God and our neighbour. *Rom. 12. 2. 1 Theff. 5. 21.*

THE FIFTH LESSON.

Of Contrition.

Q. WHAT is the second thing necessary for the Sacrament of Penance?

A. Contrition.

Q. What is Contrition?

A. It is a hearty sorrow for having fallen into sin; and a detestation thereof, together with a firm purpose of amendment. *Ezech. 18. 30, 31, 32. Ps. 6. 7. S. Jo. 8. 11.*

Q. Do those make a good confession, who are not sorry for having fallen into sin?

A. They do not; for this sorrow is absolutely necessary. *S. Jam. 4. 9 Conc. Trid. Sess. 14. c. 4.*

Q. What conditions doth this godly sorrow require?

A. It is necessary, 1st, That it should be Interior. 2. Supernatural. 3. Universal. 4. Supreme, or above all other grief.

Q. What means saying, that this sorrow ought to be interior?

A. It

A. It means, that it must proceed really from the heart. *Joel* 2. 12,

13.

Q. What means supernatural?

A. It means, that this sorrow must proceed from the inspiration of the Holy Ghost; and from the motives which faith teacheth us. *S. Jo.* 15. 5. *Conc. Trid. Sess.* 6. *can.* 2. *Sess.* 14. c. 4.

Q. What are those motives which Faith teacheth us?

A. The fear of Hell-fire, an hatred of the baseness of sin, the loss of the kingdom of Heaven, and the goodness of God. *Conc. Trid. Sess.* 6. c. 6. *Sess.* 14. c. 4.

Q. Is it not enough for one to have a sorrow for sin, because it draws the reproach and contempt of his neighbour, or some worldly inconvenience upon him?

A. By no means; because the motive for this mean sorrow is neither God, nor the things which faith teacheth us, but the world. *2 Cor.* 7. 13.

Q. Why

Q. Why do you say that it ought to be universal?

A. Because it is necessary that this sorrow should be for all mortal sins at least. *Ezech. 18. 30, 31.*

Q. Why do you say that it ought to be supreme?

A. Because it is necessary we should hate sin above all other evils; for there is no evil so great as sin. *Deutr. 13. 15, &c. S. Mat. 25. 41. Rom. 5. c. 12. v. 6. c. 23. v.*

Q. How many kinds of Contrition are there?

A. Two; Perfect and Imperfect Contrition.

Q. What is Perfect Contrition?

A. It is a sorrow for having offended God, because he is sovereignly good in himself, and has an abhorrence to sin.

Q. Make an act of Perfect Contrition?

A. *O Lord, it grieves me to the heart, to have deserved thine anger, because thou art infinitely good and amiable.*

I am

I am resolved, with the help of thy grace, to amend my life.

Q. What is Imperfect Contrition?

A. It is a hearty sorrow for having fallen into sin, because of its baseness, or for fear of Hell-fire; together with a detestation of sin, and with the hope of obtaining pardon of God. *Conc. Trid. Sess. 14. c. 4.*

Q. Make an act of Imperfect Contrition?

A. *O Lord, I am extremely sorry for having offended thee, because sin is very odious, and puts me in danger of forfeiting eternally thy sight and thy heavenly kingdom, and of damning myself for ever. I am resolved, with the assistance of thy grace, to amend my life.*

Q. Does he who is perfectly contrite, obtain the remission of his sins, when it is not in his power to confess them?

A. He does; provided he be resolved to confess them. *Conc. Trid. ibid.*

Q. Is Imperfect Contrition, together

ther with the Sacrament of Penance, sufficient for obtaining the remission of our sins?

A. It is when none of the four conditions, we spoke of above, is wanting; and provided the penitent *begin to love God as the Fountain of all Justice.* Conc. Trid. Sess. 6. c. 6.

Of certain things which greatly serve to strengthen and move a Sinner to Contrition.

Q. What ought the sinner to do, in order to be truly sorrowful and contrite for his sins?

A. He ought to beg earnestly of God, to grant him this heavenly sorrow; and diligently to reflect on the things, which may excite him thereunto. *S. Jo. 15. 5.*

Q. What are those things which he ought to reflect upon?

A. Let him consider, first, the majesty and goodness of God, whom he has offended. 2. Let him consider all the good he has done him. 3.

Let

Let him lay before his eyes the passion or sufferings of Jesus Christ for his sake. *Pſ. 47. 1. Deut. 32. 6, &c. Phil. 2. 5, &c.*

Q. What else ought he to do, towards moving himself to a true sorrow for his sins?

A. Let him think, first, on the number and baseness of his sins. 2. On his ingratitude and unreasonable boldness in committing sin. *Jer. 2. 12, &c. Hebr. 10. 28, 29, &c.*

Q. Is there not still some other means, from which he can draw advantage?

A. Yes; he can consider, that he has deserved the divine vengeance, and the torments of Hell. *Jer. 2. 19. Hebr. 10. 27.*

Q. What else ought he to do, after having diligently considered and weighed in his mind these things we spoke of?

A. He ought to excite himself earnestly to praise and love God above all things, the Father of all Mercy, his Maker, his Saviour, and his Preserver;

server; not only on account of the time he gave him to repent, and of all his other gifts; but also because he is infinitely good and amiable in himself. *Pf.* 33. 1, &c. *S. Luk.* 18. 19.

Of a firm purpose of Amendment.

Q. What is the third thing necessary for receiving the Sacrament of Penance with benefit?

A. A firm and strong resolution to do nothing against the will of God henceforward.

Q. What do you say of him who has not this firm resolution?

A. His Confession is good for nothing; because this resolution is absolutely necessary. *Pf.* 118. v. 106. *S. Mat.* 10. 37, 38, 39. *Conc. Trid. Sess.* 14. c. 4.

Q. Make an Act of firm Purpose.

A. *O Lord I am resolved, and have strong hopes, by the help of thy grace not to deserve thine anger any more. I would rather die than fall henceforward into sin.*

Q. How

Q. How shall one know that he had this resolution.

A. He will know it by two principal signs, to wit, the shunning of the occasions of sin, and amendment of life. *S. Mat. 7. 20. S. Luk. 6. 44. Coloss. 3. 1, 2, &c.*

THE SIXTH LESSON.

Of Confession.

Q. **W**HAT is the fourth thing that is necessary for the Sacrament of Penance?

A. Confession. *Numb. 5. 6. S. Jo. 20. 23. Act. 19. 18. S. Jam. 5. 16.*

Q. What is Confession?

A. It is an accusation and declaration of sins, made by a penitent against himself, in the presence of a Priest, who has power to enjoin him penance, and to give him the remedy and absolution thereof. *1 S. Jo. 1. 9.*

Q. How ought this declaration to be made?

A. We are obliged, after a diligent
I and

and exact examination of ourselves, to tell every mortal sin we remember; without adding or diminishing; and likewise every kind of sin; how often we fell into it; and every circumstance thereof, which doth considerably aggravate the sin. *Conc. Trid. Sess. 14. c. 5. Catech. Conc. Trid. Part 2. S. Carol. Act. Eccles. Mediol.*

Q. Is it certainly necessary to mention in confession, all the mortal sins, which we have committed and call to mind?

A. It is undoubtedly; for whosoever conceals any one sin, addeth a grievous mortal sin to the rest of his offences, by abusing this sacrament, and by lying, not to man, but to God himself. *S. Ja. 2. 10. Act. 5. 4. Conc. Trid. Sess. 14. c. 5.*

Q. What hinders us to declare all our sins in confession?

A. It is commonly either fear or shame?

Q. Is it necessary for us, to renounce this criminal fear and foolish shame?

A. Yes

A. Yes ; for unless we do so, we shall be damned for ever ; and instead of the shame, we refused to endure in private, we shall suffer shame and reproach publicly, before the whole world, on the day of judgment.

Nahum. B. 4, 5, &c. 1 Cor. 4. 5. Conc. Trid. Sess. 14. c. 5.

Q. Is it not to be feared, that our Ghostly Father may discover our sins to somebody else ?

A. No ; for he is bound, under pain of eternal damnation, to suffer death sooner than reveal any one sin : moreover, he would thereby fall from his degree or rank in the Church. *S. Thom. quodl. 12. art. 16. Conc. gener. Later. 4. C. Omnis utr. sex. de Penit.*

THE SEVENTH LESSON.

Of the manner in which Confession is to be made.

Q. **A**FTER you have recollected your sins and fixed them in your memory ; after you have also

I 2

stirred

stirred up, and excited yourself to true sorrow for having fallen into them, how do you behave yourself in the presence of the Priest?

A. I fall upon my knees full of heaviness and sorrow; I bless myself, and humbly ask the Ghostly Father's Blessing. *Ps. 50. S. Jam. 4. 10.*

Q. What words do you make use of when you ask his blessing?

A. I say: *Benedic mihi, Pater, quia peccavi*; that is, *Bless me, Father, for I have sinned.*

Q. What do you do afterwards?

A. I say the *Confiteor* in Latin to *mea culpa*, if I understand Latin; if not, I say it in English, to these words, *through my fault.*

Q. Say the *Confiteor* in Latin?

A. *Confiteor Deo Omnipotenti, Beatae Mariae semper Virgini, beato Michali Archangelo, beato Joanni Baptista, sanctis Apostolis Petro & Paulo, omnibus sanctis, (& tibi, Pater,) quia peccavi nimis cogitatione, verbo & opere, mea Culpa, mea Culpa, mea maxima Culpa. Ideo precor Beatam Mariam semper*

semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum & Paulum, omnes Sanctos (& te Pater) orare pro me ad Dominum Deum nostrum.

Q. Say it in English?

A. I confess to Almighty God, to the blessed Virgin Mary, to the blessed Michael the Archangel, to the blessed John Baptist, to the holy Apostles Peter and Paul, to all the Saints, (and to you, Father,) that I have sinned in thought, word, and deed, through my Fault, through my Fault, through my most grievous Fault. Therefore, I beseech the blessed Virgin Mary, the blessed Michael the Archangel, the blessed John Baptist, the holy Apostles Peter and Paul, and all the Saints, (and you Father), to pray for me to our Lord God.

Q. What are you to do next?

A. I must tell how long it is, since I confessed last; and accuse myself particularly of all the mortal sins, which I have committed since that

time; and likewise of the mortal sins which I forgot before.

Q. What ought you to do, when the Ghostly Father asks you questions?

A. I am obliged to answer him faithfully and submissively. *Eph. 4. 24, 25.*

Q. What do you do, after you have confessed your sins?

A. I finish the *Confiteor*, and listen attentively to the counsels, which the Confessor gives me, and to the penance, which he enjoins me.

Q. How do you behave yourself, when the Confessor is giving you the absolution?

A. I make, at the same time, an Act of Contrition, that is, I conceive great grief and sorrow for my sins; and receive the absolution with the head bowed down, and with an humble heart.

Q. What are you to do after Confession?

A. I ought to give great thanks to God for having forgiven me my sins;
I ought

I ought likewise to renew my good resolutions, and to perform my penance devoutly and thankfully, as soon as possible. *S. Luk. 15, 16, 17, 18, &c. S. Jam, 1. 24.*

Q. Is it not sometimes profitable to the sinner, that the absolution should be deferred?

A. It is sometimes profitable, and even absolutely necessary for him that it should be deferred. *S. Mat. 7. 6. 2 Cor. 7. 8, 9. Rit. Rom. S. Carol. Instr. ad. Confess. Act. Eccles. Mediol. Part 4. pag. 651.*

Q. For whom is it necessary, that the Absolution should be deferred?

A. For those, who are ignorant of the things, which every Christian is obliged to learn and know; or that are ignorant of the duties of their calling: For those also, who, after admonition, neglect to instruct and govern their children and family christian-like: for those likewise, that are not willing to avoid the immediate occasions of sin. *Innoc. XI. Decret. contra 65. Propos. 2. Martii 1679. S. Carol.*

*S. Carol. ad Confess. Part. 4. pag. 651.
Rit. Rom.*

Q. What means the immediate occasion of sin?

A. Every thing that is wont to draw one into sin; as for example, the frequenting of a house or company, which commonly draws one into sin; the reading of love-books; the following of a calling or trade, by which a person is accustomed to fall into sin.

Q. Is it possible that we are obliged upon any account, to avoid and forsake our kindred, companions, or the calling we live by?

A. It is very possible; for it is certain, that we are under an obligation of shunning them, when we see, that, after all the admonitions we have received, and after all the endeavours we have made, they continually draw us into sin; for it is necessary for us, either to cease from sinning, or to avoid the occasions.

Q. Who gave us this commandment?

A. Our

A. Our Saviour, saying: *If thy right eye, or hand scandalize thee, pluck out the eye, or cut off the hand, and cast it from thee; for it is better for thee that one of thy members perish, than that thy whole body be cast into hell.* S. Mat. 5. 29, 30. S. Mark 8. 36. S. Luk. 9. 25. S. Greg. Magn. Can. *Falsas.* de Pœnit. dist. 2. Innoc. II. Can. *Fratres.* de Pœnit. dist. 5. Alex. VII. Innoc. XI. Decret. contra 65 Propos. 1679.

Q. For whom else is it necessary that the absolution should be deferred?

A. For those who are in a habitual or customary sin, until such time as they amend their life: For those also, that have not the will to forgive their neighbour, nor to make peace with him. S. Carol. *ib.* Cong. Later. II. can. 22. Rit. Rom. XI. *ib.*

Q. For whom still is it necessary that the absolution should be refused or deferred?

A. For those who have their neighbour's goods, or that have hurt their

neighbour either in his goods or reputation, and have no mind to make restitution according to their ability.
S. Carol. ib. Conc. Lateran. ib. Rit. Rom.

Q. To whom else is it fit to refuse or delay the absolution ?

A. To those who have sinned publicly, and refuse to make satisfaction or do penance openly, according to the custom of the country, and the injunction of the Bishop or Superior.
Conc. Trident. Sess. 24. c. 8. Rit. Rom.

Q. For whom lastly is it necessary, that the absolution should be deferred ?

A. For those who come to Confession without preparation, without an examination of conscience, without sorrow for their sins, without a true resolution of correcting themselves; and likewise for those who make not a full confession, or that are not willing to perform the penance which the Priest enjoins them.

Q. Is it enough for all these people to knock their breasts hard, and positively

positively promise to do all things that are necessary?

A. It is not enough for the ignorant people who come to Confession without preparation; nor for those, who, by their promises, have already deceived their Confessor, or rather themselves; unless they be in danger of death, and that such as are ignorant be actually instructed, and duly disposed before they get absolution; for it is not by words or promises, but by works, the kingdom of God is obtained. *S. Mar. 7. 21. 1 Cor. 4. 20. Tit. 1. 16. Conc. Later. II. Can. 22. S. Carol. Instr. ad Confess. ib. Innoc. XI.*

Q. What would happen, if the Director should absolve those, whom he sees to want the necessary conditions?

A. It would happen, that this absolution would be of no force or value, and that both the Confessor and Sinner would commit a great crime against God. *S. Mat. 15. 14.*

Q. What should be said to the senseless people, who would take ill

the Confessor's severe sentence or refusal; and would say, that they are afraid to die suddenly in their sins?

A, They ought to be made sensible, that far from their receiving any benefit by an absolution given against all rule, it would draw the curse of God upon them; and that God will not abandon them in time of necessity, if they themselves endeavour to repent and make their peace with the Lord of Mercies. *Jerem. 4. 14. Ezech. 13. 10. 19. S. Greg. Homil. 26. in Evan. Conc. Carth. IV. Can. II. Arelat. Can. 12. S. Cypr. epist. 18.*

THE EIGHTH LESSON.

Of Satisfaction.

Q. WHAT is the fifth thing necessary for the Sacrament of Penance?

A. Satisfaction, that is, a reparation of the injury offered to God by sin, and of the injustice done to our neighbour.

Q. Can

Q. Can we not make a good Confession without having a resolution of making satisfaction according to our power?

A. We cannot; for this resolution is absolutely necessary. *Exod. 22. 1, &c. Rom. 13. 7. Conc. Trid. Sess. 14. c. 8.*

Q. Is not the punishment due to sin forgiven, when the sin itself is remitted?

A. The everlasting punishment is forgiven, but the temporal punishment is not usually forgiven. *2 King. 12. 13, 14. Hebr. 12. 6. Conc. Trid. ibid.*

Q. Did not Christ make satisfaction for us?

A. He did certainly; however, his superabundant satisfaction will not avail us, unless we ourselves co-operate with his grace, and use our endeavours to satisfy *God in Christ, and through Christ*, who renders our actions agreeable and meritorious before God; and *in whom we put all our hope and confidence*; for although
our

our Saviour suffered and humbled himself to death for our sake, still we must humble ourselves and suffer in union with him, if we have a mind to be conformable to him, or to be made partakers of his resurrection and everlasting bliss. *Rom. 8. 17, 18, 29. Coloss. 1. 24. 2 Timot. 2. 11, 12.*

Q. How is satisfaction made to God?

A. By performing the penance enjoined us by our Ghostly Father; and also by a voluntary mortification of the flesh, by alms-deeds, fasting and prayer; and by suffering patiently all affronts and troubles for God's sake. *Rom. 8. 17. Coloss. 1. 24. 1 Cor. 5. 3. Conc. Trid. ibid. &c. 9.*

Q. Have Priests power to enjoin us penance?

A. They have truly; for Christ gave them power not only to loose us, but likewise to bind us. *S. Mat. 18. 18. 1 Cor. 5. 3, &c.*

Q. What do you say of those who find fault with, and blame their Ghostly Father for laying a heavy penance

on them, although it be proportionable to their transgressions, and in their power to perform it?

A. I say, they do a great wrong to the Ghostly Father; and that it is likely they know not what is good for themselves.

Q. Why do you say they wrong the Ghostly Father?

A. Because it is certain, that he is bound to enjoin a penance proportionable to the sins and evil inclinations of the penitent, in order not only to preserve him from relapsing into the same faults, but likewise to punish past offences; and in case he were too indulgent or easy to the penitent, he will become partaker of his sins. *Conc. Trid. ib. Catech. Conc. Trid. de Satisfact.*

Q. Why do you say, that it is likely they know not what is good for themselves?

A. Because it is much better for them to endeavour, with God's grace, to make satisfaction in this life for their sins, than to undergo the punishment

nishment due to them in the *fire of Purgatory*. Moreover, a proportionable and wholesome penance greatly contributes to put them upon their guard, and to preserve them from fatal relapses, and eternal damnation. *Conc. Trid. ib.*

Q. Is it a great sin not to perform our penance?

A. It is; because we are obliged to bring forth *worthy fruits of penance*; and that God is despised when the Ghostly Father, who represents him, is not obeyed. *S. Mat. 3. 8. S. Luk. 10. 16. 1 Theff. 4. 8.*

Q. How is satisfaction made to the neighbour?

A. By restitution, or a reparation of the hurt done to him in his goods, in his credit, or reputation. *Rom. 13. 7.*

Q. Are there no means in the Church which help us to satisfy the Divine Justice?

A. There are, to wit, Indulgences?

THE NINTH LESSON.

Of Indulgences.

Q. **W**HAT is an Indulgence?

A. It is a gift or grace from the Superiors of the Church, whereby we receive the remission of the temporal pains which we are obliged to undergo either in this world, or in the other, for the sins which were forgiven us by the Sacrament of Penance. *2 Cor. 2. 6, &c. S. Jo. Chrysoft. Hom. 4. in Epist. 2. ad Cor. S. Ambros. lib. 2. de Pœnit. c. 7. S. Pacian. Epist. ad Sympron. S. Cyprian. lib. de Lap- sis, &c.*

Q. Doth not a plenary Indulgence remit us all our sins?

A. No; it remits only the tempo-
ral punishments; for no mortal sin
ever was, or ever shall be forgiven to
any one, after Baptism, without a
heartly sorrow for having fallen into
it; and likewise without a firm pur-
pose of amending his life for the fu-
ture. *Conc. Trid. Sess. 14. c. 4.*

Q. Doth

Q. Doth every indulgence release entirely the temporal punishments due to our sins ?

A. It does, according to the generality of divines, if it be a plenary indulgence; but if it be not, it remits only a part of the temporal punishment.

Q. Doth the Church therefore exempt us from making satisfaction when she grants us a plenary indulgence ?

A. Not altogether; for our Holy Father the Pope commands us to give alms, to fast and to pray devoutly: we are likewise obliged to perform diligently and piously the penance, which our Ghostly Father enjoins us; and to make satisfaction or restitution to our neighbour in his goods and reputation, according to our ability. Moreover, as no body knows, whether he has the necessary conditions for gaining the indulgence the prudent Christians do, at the same time, endeavour to make satisfaction

for their sins. *Card. Bellarm. c. 12. de Indulg.*

Q. Are we not also obliged to be resolved to satisfy and serve God until death?

A. We are undoubtedly; for God commands us to endeavour to enter in at the narrow gate, to work our salvation with fear and trembling, and to love him with our whole heart, and above all things. Moreover, the life of a Christian upon earth, ought to be a perpetual penance. *S. Luk. 13. 24. Phil. 2. 12. S. Mat. 7. 13. Conc. Trid. Sess. 14 c. 9.*

Q. Doth a plenary indulgence free us from fulfilling the commandments, and from subduing our disorderly passions?

A. It is unreasonable and damnable to say or think, that it exempts us from either of them; for it is certain and manifest according to the express words of the Holy Ghost, that *man's life upon earth is a warfare and temptation*: and it is also certain, that neither the sin, nor the temporal punish-

punishment is forgiven to those, who have not a sincere resolution at the time of the indulgence, to employ their goods, their life, and their health, according to the law of God and the Church. *Job* 7. 1. *S. Mat.* 3. 8, 9, 10. *Gal.* 5. 24. 1 *S. Jo.* 3. 14.

Q. Is it certain, that the Church has power to grant Indulgences?

A. It is very certain; for Christ gave her this power, when he said: *Whatsoever you shall bind upon earth, shall be bound in Heaven; and whatsoever you shall loose upon earth, shall be also loosed in Heaven.* *S. Mat.* 18. 18. *Conc. Trid. Sess.* 25. *Decr. de Indulg.*

Q. Who are those in the Church that have power to grant indulgences?

A. The Bishops have power to grant some of them; but the Pope hath full power to grant all indulgences, according to the promise made by Christ to St. Peter in particular. *S. Mat.* 16. 19.

Q. How doth the Church by indulgences

indulgences forgive the punishment due to sinners?

A. By applying liberally to us the benefit or fruit of the *superabundant satisfaction and merits of Jesus Christ* and of the Saints, which is called the *Treasure of the Church*. 1 Cor. 1. 30. Colos. 1. 24. Conc. Trid. Sess. 21.

Q. What ought to be done to gain an indulgence?

A. It is necessary to perform diligently and devoutly, according to the intention of the Church, every thing that she orders for that purpose, and to be in the state of grace. 1 Cor. 13. 1, 2, 3. *Car. Bellarm. c. 13. ibid.*

Q. Why is it necessary that one should be in the state of grace in order to gain the indulgence?

A. Because the temporal punishment due to us for sin is not remitted as, until we have made our peace with God. *Job 9. 4. Rom. 5. 1. Bellarm. ibid.*

Q. Can those who are not actually prepared, and that are put off or delayed

layed by their Ghostly Father, gain the indulgence at another time?

A. They can undoubtedly gain the indulgence, called *Jubilee*, if according to the directions of the Confessor, they prepare themselves for it as they ought.

Q. What doth the Church command, in order to receive the indulgence with benefit?

A. She orders us to repent sincerely, to confess, to communicate, and to perform diligently certain other good works.

Q. What is the intention of the Church in granting indulgences?

A. Her intention is to assuage the wrath of God; to make him satisfaction for our sins, by applying the merits of Christ to us; and to obtain grace from him both for us, and for the whole Church.

Q. What benefit ought we to reap from this exposition of indulgences?

A. First, we ought to make a great account of indulgences. 2. To render thanks to God for having given

us

such easy means of applying to us
 the merits of his most precious blood.
 3. To endeavour to receive indul-
 gences as often as possible; particu-
 larly at the hour of death, in order to
 be freed from the fire of purgatory.
 2 Cor. 6. 12.

THE TENTH LESSON.

*Of the defects which render Confession
 void, and of the manner of repairing
 it by a general Confession.*

Q. **W**HEN is a Confession void?

A. When any of the five
 conditions necessary for receiving the
 Sacrament of Penance lawfully, is
 wanting.

Q. When has one reason to fear
 that his Confessions are void and of
 no effect?

A. When he has not shunned the
 immediate occasions of sin, and has
 not used either diligence or endea-
 vours to amend his life, or to learn
 the duties of a Christian, and of his
 proper

proper calling. *S. Carol. Instr. ad Confess.*

Q. Is there any thing else which gives one room to doubt, that his past Confessions were of no effect?

A. There is, to wit, when he has not made peace with his enemy or adversary; or has not made restitution of his neighbour's goods, when in his power. *Rom. 3. 17. 13. c. 7. 8. v. Conc. Later. 2. can. 22.*

Q. What are the necessary means whereby bad Confessions can be repaired?

A. A good general Confession.

Q. What ought to be done, to attain to it?

A. It is necessary to renew the past Confessions, and to let the Ghostly Father know all the defects thereof, and to fulfil whatever he will order.

Q. How is one to make this general Confession with order and benefit?

A. He should retire to a private place, and divide his life into parts, according to the variety of the affairs,

he has been engaged in, and of the places of his abode.

Q. What else is he to do?

A. It is necessary he should take time, not one day or two; but the time that is necessary for examining closely his conscience, according to the division, we spoke of above; and according to the extent or scope of the commandments of God and the Church, and of the deadly sins.

Q. What else is he still to do?

A. He ought, humbly and diligently, to beg the light of the Holy Ghost, that he may see his faults; after this prayer, let him earnestly endeavour to call to mind the companies which he frequented from time to time, and from place to place; and in what, and how often he transgressed the law of God.

Q. What else lastly is he obliged to do?

A. Let him as well as he can, sum up in his memory, or write down, if he be a scholar, the kinds and number of all his sins: let him beg mercy of
K God;

God ; and let him stir himself up to great grief and sorrow for them ; let him firmly resolve to amend his life ; let him confidently approach the throne of mercy, in order to obtain pardon for all ; and let him devoutly perform the penance which shall be enjoined him.

THE ELEVENTH LESSON.

Of Extreme Unction.

Q. **W**HAT is Extreme Unction ?

A. It is a sacrament instituted by Jesus Christ, which enables us to overcome the wiles and temptations of the Devil at the hour of death ; and likewise helps us to die well. *S. Jam. 5. 13, 14, 15.*

Q. Doth not this sacrament, sometimes, restore corporal health to the sick person ?

A. It does, when it is expedient for the salvation of his soul. *S. Mar. 6. 13. S. Ja. ib. Conc. Trid. Sess. 14. de Ex. Unct.*

Q. How

Q. How ought one to prepare himself for this sacrament ?

A. He must confess, if he be in mortal sin ; he ought also to make an act of contrition at the time he receives it, and to beg of God to forgive him the sins which he hath committed by every organ or part that is anointed.

Q. How ought those, who are present at the administration of this sacrament, behave themselves ?

A. They ought to be attentive to the prayers of the Church, and to pray for the sick person ; they should afterwards enter into themselves, and consider the frailty of this life, and the great need they have to prepare themselves betimes, for eternity.

Q. At what time ought the Extreme Unction to be received ?

A. In every dangerous sickness ; yet it ought not to be administered to infants, fools, or to such as are always mad. *Conc. Trid. Sess. 14. de Extr. Unct.*

Q. Is it fit to wait until the hour or agony of death ?

A. No ; for it is much more profitable for the sick person to receive it whilst he has leisure, reason, and memory to prepare himself for it, as becometh, than to receive it late and unseasonably. *Conc. Mediol. 1. sub S. Carol. part 2 pag. 12. Catech. Conc. Trid. part. 2. tit. de Extr. Unct.*

Q. Suppose one had lost his speech, and could not therefore confess his sins, what ought he to do ?

A. Let him make an act of contrition or sorrow for his sins, and give signs, that he hath a desire to obtain the forgiveness of them, and to receive the Extreme Unction.

Q. From whom ought we to receive this sacrament ?

A. From the Parish-priest, or from another Priest, with his permission, if it be possible. *Catech. Conc. Trid. part. 2. ibid. Conc. Mediol. 5. sub. S. Carol. part. 1. tit. ult.*

Q. How is this sacrament to be administered ?

A. The

A. The Priest anoints with *consecrated oil* the eyes and the other organs of our corporal senses, saying : *By this holy anointing, and through his own most tender mercy, may the Lord forgive thee every sin thou hast committed by seeing :* and so of the other senses.

Q. How many corporal senses are there ?

A. Five, to wit, Feeling, Smelling, Taste, Hearing and Seeing.

Q. Why are those parts anointed rather than any other parts of the body ?

A. Because it is by our corporal senses we sin ofteneſt.

Q. How ought the sick person to behave himself after receiving the Extreme Unction ?

A. He ought to trouble himself no more with worldly affairs ; to be patient and mild to those who serve or attend him ; and to conform his will to the will of God in all things ; for *whether we live or die we are the Lord's.* Rom. 14. 8.

Q. What else ought he to do?

A. He ought to employ the remainder of his strength and time in prayer and godly thoughts, and in actions of thanksgiving to God, for having given him the benefit of this sacrament; in meditating on death and eternity; in putting his entire confidence in the mercy of God, and in the sufferings of Jesus Christ for his sake. 1 *S. Pet.* 4. 2.

THE TWELFTH LESSON.

Of the Sacrament of Holy Order.

Q. **W**HAT is Holy Order?

A. It is a sacrament which gives power and grace to Clergymen to offer holily the sacrifice of the Mass, and to administer the Sacraments, and the word of God, with diligence and devotion. 1 *Tim.* 4. 14.
2 *Tim.* 1. 6.

Q. From whence comes this power?

A. From Christ, who first gave it to the Apostles, with authority and command to give to other men. *S. Luk.*

22. 19. S. Jo. 20. 23. Act. 13. 2, 3.
Tit. 1. 5.

Q. Who administers or gives this Sacrament ?

A. A Bishop only. *Conc. Trid. Sess. 23. can. 7.*

Q. How many conditions should he have who is upon receiving this Sacrament ?

A. There are many ; but it is most necessary he should have *five principal conditions.*

Q. What is the first condition ?

A. It is necessary that he be called by God, or by the person who represents God ; and that he choose not this holy state of his own head ; for, as our Saviour sayeth, *He that entereth not by the door into the fold of the sheep, but climbeth up another way, the same is a thief and a robber.* S. Jo. 10. 1. Hebr. 5. 4.

Q. Is it not enough that he has a great desire to be of the Church ?

A. No ; for it often happens that this great desire comes not from God, but either from the love of idleness

and ease; or from an expectation of gaining honour and esteem in the world; or from some other disorderly passion, which deserves the curse of God. *I/a.* 30. 1, 2. *Of.* 8. 4, 5. *S.* *Mat.* 8. 19, 20. *Phil.* 3. 18, 19. *S.* *Greg. Pastor. part. 1. c. 1.* *Sixt. V. Bull. edit.* 1588.

Q. Is it sufficient that his parents design him for the Church?

A. No; for parents are often as worldly and as vain as their children; moreover, they are commonly ignorant of the obligations of Clergymen, and of the dangers of this high calling; so that, as our Saviour said to the children of Zebedee, and to their mother, they *know not what they ask*. *S.* *Mat.* 20. 22. *Conc. Burdig. an.* 1624.

Q. How then can one know that God calls him?

A. If he has the conditions we are going to speak of here, and if the person who represents God, doth, after a long and due trial, either call him, or even counsel him to be of the Church,

Church
that he
all that,

Judas,
self, wa

4. *S.* *J.*

Q. V

person

A. T

pious a

gives P

his peo

who li

or inte

whom

advance

&c. 13

Q. V

A. A

of sper

promot

workin

of his r

10. *S.*

2 *Tim.*

Q. V

A. A

Church, it can be well presumed, that he is called by God: Yet, after all that, let him fear and tremble; for *Judas*, although called by God himself, was miserably lost. *S. Mat. 10.*

4. *S. Jo. 17. 12.*

Q. Whom do you mean by the person who represents God?

A. The Bishop chiefly, and every pious and learned man, to whom he gives power to instruct and conduct his people to everlasting life; and who likewise has no worldly motive or interest whatsoever, in the person whom he directs being or not being advanced to orders. *Act. 9. c. 10. v. &c. 13. c. 2. v. &c. Tit. 1. 5.*

Q. What is the second condition?

A. A resolution and *sincere* desire of spending his life and health in promoting the glory of God, and in working his own salvation, and that of his neighbour. *Psf. 15. 5. Psf. 68. 10. S. Luk. 16. 13. 1 Cor. 9. 16.*

² *Tim. 2. 4.*

Q. What is the third condition?

A. An honest, virtuous, and exem-

plary life. *Levit. 20. 7. S. Mat. 5. 13. 1 Tim. 3. 2, &c. Conc. Trid. Sess. 23. c. 12. Catech. Conc. Trid. de Ord. Sacr. n. 4. &c. Bened. XIV. Epist. Decemb. 1740.*

Q. What is the fourth condition?

A. He must be free even from all hidden mortal sins, at least, for a long time before he receives this sacrament, and be in love and peace with God and Man; for it is to Clergy-men God speaks, saying: *Be ye clean, who carry the vessels of the Lord. Levit. 21. 8. 1 Tim. 3. 8, 9, 10. Isa. 52. 11. S. Greg. Pastor. part. 3. c. 26. lib. 3. Epist. 26. Conc. Trid. & Catech. Conc. Trid. ib.*

Q. What is the fifth condition?

A. Learning and knowledge enough, to instruct and guide others both by word and example, according to the law of God and the Church; for God warns the ignorant, saying: *Because thou hast rejected knowledge, I will also reject thee, and thou shalt not be a Priest to me.* And it is to the Clergy Christ says, *You are the light*

of the wo
men, tho
and glo
Heaven.

Mat. 5.
Catech.
Trid. S.
Sess. 23.

Q. W
are most
aspires to

A. T
chastity,
military a
world, p
or stren
ment, to
study. 1

3. c. 17.

Q. W
have said

A. It
are strie
care to g
tian edu
such of
fain eng

of the world: let your light shine before men, that they may see your good works, and glorify your Father, who is in Heaven. Of. 4. 6. Malach. 2. 7. S. Mat. 5. 13, 14, &c. 1 Cor. 9. 16. Catech. Conc. Trid. *ibid.* Conc. Trid. Sess. 22. c. 1. de Reform. & Sess. 23. c. 14. Ben. XIV. *ibid.*

Q. Which are the virtues which are most requisite in the person, who aspires to the Ecclesiastical State?

A. The spirit or love of prayer, chastity, temperance, prudence, humility and docility, contempt of the world, patience in adversity, fortitude or strength of mind, love of retirement, to be laborious and given to study. 1 Tim. 3. c. 8, 9, 10. v. 2 Tim. 3. c. 17. v.

Q. What followeth from all we have said here?

A. It followeth, first, That parents are strictly obliged to take a special care to give a Godly and truly Christian education, and solid learning, to such of their children as they would fain engage in an ecclesiastical state;

for as a great Pope sayeth, *It cannot be expressed how important it is, to train up such as are called to the inheritance of the Lord, to piety, good manners and ecclesiastical discipline from their infancy.* Bened. XIV. *ib.*

2. That, far from so much as counselling those of their children, who are not witty, pious and studious, to embrace the Ecclesiastic State, they are obliged, by all means, to hinder them from engaging therein; for no greater evil or misfortune can befall their children, than to enter into *sacred orders* without the necessary qualifications. 1 *King.* 2. 3. c. 5. S. *Mat.* 27. 3, &c.

3. That, if they have a mind, that any of their children should be Clergymen, they ought to present God with the most witty, the most pious, and the most studious; for it is not pleasing either to God or the Church, to offer them the dull-witted, the impious, the maimed, the infirm, or the refuse of their children. *Levit.* 21. 18. &c. *Dec. Greg. IX. lib.* 1. *tit.* 20.

4. That

4. T
tion, w
childre
and stu
engage
cul Sta
ty, and
Bishop
hands
to God
one elf
state.

5. T
enterin
Ecclesi
to learn
and av
Godly
him in
cramen
find ou
deceive
in the
teach m
truth
my God

4. That they ought to lay no obligation, whatsoever, on those even of their children, whom they look upon as pious and studious, either to engage, or not engage themselves in the Ecclesiastical State, but leave them at full liberty, and commit them entirely to the Bishop and their Spiritual Directors hands and charge; for it belongeth to God and the Church, and to no one else, to call them to this holy state.

5. That every youth, who thinks of entering one day or other into the Ecclesiastical State, is strictly bound to learn his religion well; to fly sin, and avoid bad company; to chuse a Godly Confessor, and be obedient to him in all things; to frequent the sacraments; to pray much, that he may find out the will of God, and be not deceived in his choice, saying often in the day: *Shew me thy ways, O Lord; teach me thy paths: direct me in thy truth and teach me; because thou art my God and my Saviour.*

6. It

6. It is necessary he should learn and closely consider the advantages and disadvantages, or dangers of this state, lest he should enter blindly upon it, and repent too late; for although its advantages be many, its obligations, disadvantages or dangers are likewise many. *Wisd. 6. 6. S. Luke 12. 48.*

7. That it is absolutely necessary for him to ask counsel often, not of the first man that comes in his way, but of *one among a thousand*, one that has the conditions we have already spoken of, and to whom he will discover, from time to time, his motives, his difficulties, and inclinations, whether good or bad; to be obedient to his Bishop until death; to have only in view to do the will of God, and to save himself and his neighbour: In a word, to pass his life piously, to labour earnestly for science; and to be persuaded, that *it were better for him, as our Saviour sayeth, that a mill-stone were hung at his neck, and that he were drowned in the depth of the sea, than to give scandal to any one, either by*
his

his ba
Eccli.

TH

Q. W

sanctifi
and a V
to bring
and lov
culties
ful to c

Q.

sary f
Christi

A.

conditi

Q.

A.

mortal
tels an
before-

1. de I

Q.

A. I

impedi

his bad life, or by his ignorance.
Eccli. 6. 6, S. Mat. 18. 6.

THE THIRTEENTH LESSON.

Of Matrimony.

Q. WHAT is Matrimony?

A. It is a sacrament which sanctifies the lawful society of a Man and a Woman, and gives them grace to bring up their children in the fear and love of God, to support the difficulties of marriage, and to be faithful to one another until death.

Q. What are the conditions necessary for receiving this sacrament Christian-like?

A. There are four very necessary conditions.

Q. What is the first condition?

A. A conscience clear from all mortal sin; wherefore it is fit to confess and communicate a day or two before-hand. *Conc. Trid. Sess. 24. cap. 1. de Reform.*

Q. What is the second condition?

A. It is necessary to be free from all impediments of matrimony; such as
the

the obstacles that arise from consanguinity, affinity, or spiritual kindred; want of age, a vow of chastity, and from some more of the like kind. *Levit. 18. 6, &c. Conc. Trid. Sess. 24. can. 3. c. 2.*

Q. How shall one find out that he hath no impediment?

A. Let him open his mind and condition to a learned Director, *some time before the marriage.*

Q. What harm is it, that a person who hath an impediment should marry?

A. It is a great sin: moreover, there are impediments which entirely break the marriage, and draw a curse and much mischief upon the couple, if they cohabit. *Conc. Trid. Sess. 24. c. 4. 5.*

Q. Why do you say, that it is fit to confess and ask counsel beforehand of a learned Director?

A. Because a marriage-impediment often comes from the hidden sins of the time past.

Q. What

Q. V
which
void?

A. J
proache
ness, ab
children
wife an
reason o
whereby
the law

1 S. Pe

Q. V
married

A. Fi
dient to
that is m
for the
as Chri
Eph. 5.

2. To
her own

3. To
nismen
pregnan
birth. G

Q. What are the faults or vices, which the married couple ought to avoid ?

A. Jealousy, bitterness, hatred, reproaches, contentions, scolding, fretfulness, abuse, an excessive love of their children, or of the world; and likewise an immoderate affection, without reason or decency, for one another, whereby they make slight account of the law and love of God. *Col. 3. 19.*
1 S. Pet. 3. 1.

Q. What are the obligations of the married woman in particular?

A. First, she is obliged to be obedient to her husband in every thing, that is not contrary to the will of God; for the man is the head of the woman, as Christ is the head of the Church. *Eph. 5. 22, 23, 24. Tit. 2. 5.*

2. To beware of miscarrying thro' her own fault.

3. To bear patiently, and as a punishment of sin, the uneasiness of her pregnancy, and the pains of childbirth. *Gen. 3. 16.*

4. Not

4. Not to permit that the infant should sleep in one bed with herself or its nurse, within the space of a twelve-month, for fear it should be overlaid, and that the nurse or mother should be guilty of the child's death. *Rom. Rit. Rom. Penitent.*

5. She ought, if possible, to nurse her own children, after the example of the holy women of ancient times, and as the holy Fathers earnestly recommended to them. *Gen. 21. 7. 1 Kings 1. 22, 23. 2 Machab. 7. 27. S. Luke 11. 27. S. Basil. Homil. 21. S. Ambros. lib. 5. in Hexamer. c. 18. S. Chr. hom. in Ps, 1 S. Greg. Magn. lib. 2. Epist. 64, &c.*

Q. What else is she obliged to?

A. As the man is obliged to provide for his family, and often look after his business abroad, she is in like manner bound to take good care of her family affairs within doors, and not to go about talking from house to house, nor do, nor suffer any thing to be done, which may offend God; for *whosoever takes not care of his own,*
and

and espe
he hath
than an

Tim. 5.

de Matr

Q. V

obliged

A. T

children

and to e

pray to

evening

TH

Of H

Q. W

and especially of those of his own house, he hath denied his faith, and is worse than an Infidel. Prov. 31. 13. &c. 1 Tim. 5. 8. 13, 14. Cat. Conc. Trid. de Matrim.

Q. What else are both of them obliged to do?

A. To give good example to their children, and to their whole family; and to engage all to serve God, and pray to him, especially morning and evening.



THE FOURTH PART OF THE CATECHISM.

Of Hope and Prayer.

THE FIRST LESSON.

Of Hope and Prayer in general.

Q. **W**HAT is the fourth principal thing which every Christian

Christian is obliged to do, in order to save himself?

A. It is to put his hope in God, to crave his assistance, and praise his holy name. *Psf. 61. 9. Rom. 8. 24.*

Q. What is Hope?

A. A divine virtue, which makes us expect, with great confidence, to obtain from God mercy and grace in this life, and eternal bliss in the life to come. *Rom. 8. 25.*

Q. On what is our confidence or hope grounded?

A. Upon the promises of God, *who affirmed*, that he would give eternal happiness to such as fulfil his law or commandments. *Heb. 6. 18. 19. 20.*

Q. On what else is our hope grounded?

A. Upon the superabundant merits of our Saviour Jesus Christ, for which God gives us his grace in this world, and promises us his kingdom and everlasting bliss in the world to come. *S. Jo. 10. 10. Rom. 8. 32.*

Q. On what condition did God promise

promise
ness?

A. O
help of
ments, a

19. c. 17
6.

Q. H

A. T

Q. W

against it

A. By

persuades

tain etern

is in vain

or repent

Eph. 4. 1

Q. W

ning again

A: By

ishly puts

strength,

and there

and so ha

6, 7. *Rom*

Q. M

promise us this everlasting happiness?

A. On condition we shall, with the help of his grace, keep his commandments, and do good works. *S. Mat. 19. c. 17. v. 25. c. 34. v. &c. Rom. 2. 6.*

Q. How doth one sin against hope?

A. Two ways.

Q. What is the first way of sinning against it?

A. By *despair*, when one falsely persuades himself, that he cannot obtain eternal life, and that therefore it is in vain for him to do good works or repent. *Jer. 18. 12. S. Mat. 27. 5. Eph. 4. 19.*

Q. What is the second way of sinning against hope?

A. By *presumption*, when one foolishly puts his confidence in his own strength, or in the mercy of God, and therefore defers his amendment, and so hardens on in sin. *Eccli. 5. 5, 6, 7. Rom. 2. 5, 5.*

Q. Make an Act of Hope?

A. O Lord,

A. *O Lord, my God, I have great confidence, that through thy great mercy, and through the superabundant merits of my Saviour Jesus Christ, thou wilt give me the assistance of thy grace in this world, and life everlasting in the other, provided I fulfil thy commandments and law.*

Q. How is hope turned to use or profit?

A. By often making an humble prayer to God.

Q. What is Prayer?

A. Prayer is an elevation or lifting up of our heart to God, in giving him adoration, praise, or thanks; or in begging of him to grant us whatever is necessary, or even profitable for working our salvation.

Q. Is it not also permitted us to pray God to grant us the worldly things whereof we stand in need?

A. Yes, provided we are resolved to make use of them to the glory of God, and for our own salvation.

Q. Is every Christian obliged to pray?

A. Yes;

A. Ye
to honour
God, and
peace of

Q. D
prayers?

A. No
pray as v

Q. H

A. W

spectfully

Q. W

praying

A. I

ought to

either to

the fruit

and that

what we

great m

18. 27.

8. 8. S.

Q. V

respectf

A. I

pray to

spect an

A. Yes ; for every body is bound to honour, praise and give thanks to God, and likewise to beg mercy and peace of him.

Q. Doth God always hear our prayers ?

A. No, because we do not always pray as we ought. *S. Jam. 4. 3.*

Q. How ought we to pray ?

A. We ought to pray humbly, respectfully, attentively and devoutly.

Q. What do you understand by praying humbly ?

A. I understand by it, that we ought to think that we are not worthy either to speak to God, or to receive the fruit of our prayers from him ; and that if we obtain any thing of what we beg of him, it is *through his great mercy he grants it to us.* *Gen. 18. 27. Isa. 66. 2. Pl. 33. 19. S. Mat. 8. 8. S. Luke 18. 13. &c.*

Q. What do you mean by praying respectfully ?

A. I mean by it, that we should pray to our Lord God with great respect and reverence. *1 Paral. 29. 17, 18.*

18. *Pſ.* 33. 10. *Heb.* 5. c. 7. v. 12. c. 28. v.

Q. What do you understand by praying attentively?

A. I mean, that we are obliged in the time of prayer, to guard our understanding and will as well as we can, not only against the wiles and temptations of the Devil, but also against worldly thoughts and inclinations, which might withdraw us from God, or distract us in our prayers. *Iſa.* 29. 13. *S.* *Jo.* 4. 23, 24.

Q. What ought we to think upon in time of prayer?

A. Upon God, upon the meaning of the words we pronounce, or upon the things we beg of God.

Q. What do you understand by praying devoutly?

A. I understand by it, that we are obliged to pray diligently and with fervour, so that our heart may be warmly set upon God, or upon the things, which dispose and lead us to everlasting life. *Pſ.* 38. 4. *S.* *Luke* 12. 49.

Q. Are

Q. Are there not other conditions necessary for praying with benefit?

A. There are still three conditions necessary.

Q. What is the first condition?

A. To be in the state of grace; or at least, to desire *sincerely* to be reconciled with God. *Psf.* 144. 18. *S. Jo.* 15. 7. *S. Mat.* 11. 28. *S. Mark* 9. 23. *S. Luke* 18. 9, 10, 11. *Prov.* 28. 9. *Is.* 1. 13. &c. *Catech: Conc. Trid. Part 4. of the Parts & Degrees of Prayer.*

Q. What is the second condition?

A. To have great confidence, that God will give us what we beg of him, if it stands with his glory and the good of our soul. *Ezech.* 33. 11. *S. Mar.* 11. 24. *S. Jam.* 1. 5. &c.

Q. Upon what should this great confidence of ours be grounded?

A. Upon the superabundant merits of Jesus Christ; for it is *in his name* we make every request to God.

Q. Who taught us to pray in *Christ's name*?

L

A. It

A. It was himself, saying in the Gospel: *Whatsoever you shall ask the Father in my name, this I will do. Whatsoever you shall ask the Father in my name, he will give it you.* The Church likewise teacheth us to pray in the name of Christ; for she commonly finishes her prayers with these words: *Through our Lord Jesus Christ, Per Dominum nostrum Jesum Christum.*
S. Jo. 14. c. 13. v. 15. c. 16. v.

Q. Why are we obliged to pray through Jesus Christ?

A. Because he is our Saviour, and that it is by him we have access to our Heavenly Father. *Rom. 5. 2. Eph. 2. 18.*

Q. What is the third condition?

A. Perseverance in praying to God.

Q. What do you understand by perseverance in prayer?

A. I understand, that we ought to continue in prayer; and not to be weary of praying to God, although he should defer granting our request. *S. Luke 18. 1. 1 Theff. 6. 17. Eph. 6. 18.*

Q. 1

Q. Is it true that God always hears our prayer, when we pray to him as we ought ?

A. It is certain that, when we are in the state of grace, God gives us every thing that is necessary for our salvation, if we ask it for ourselves *with perseverance. and as we ought.* Eccli. 2. 1, 2. &c, S. Luc. 11. 5. 6. &c. S. Jo. 15. 7.

Q. Who promised, that on these conditions our prayers shall always be heard ?

A. Our Saviour Jesus Christ *himself* promises it to us; for he says in the Gospel : *Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you.* S. Mat. 7. 7, 8, 11.

Q. Why do you dwell so long on this lesson of Prayer ?

A. Because there is no instruction whatsoever, more necessary than it: for, not one of those, that were baptized, ever was, or ever shall be damned, but either for want of praying as it behoveth, or for want of

ing sufficiently. *Pſ.* 144. 18. *Rom.* 10. 18.

Q. What is it, we ought oftenest to beg of God?

A. The fear and love of God, during the whole course of our life, and at length a good end, or happy death. *S. Luke* 10. 42.

Q. To whom do we direct our prayers?

A. To God, and even to the Saints; but not after the same manner.

Q. How do we direct our prayers to God?

A. As to the *Sovereign Lord and Supreme Ruler of all things*, who is able to grant us every thing we call for, by *his own Almighty power*.

Q. How do we pray to the Saints?

A. As to the servants and friends of God, who can obtain grace and mercy for us from God, *through the superabundant merits of Jesus Christ*. *Gen.* 48. 16. *S. Luke* 15. 10. *Rev.* 1. 4. v. 2. c. 26, 27. v. 5. c. 8. v. 8. c. 4. v.

Q. Is

Q. Is not this *praying to Saints* contrary to the honour we owe to God, and likewise to the great confidence, which we are obliged to have in *our Saviour Jesus Christ*?

A. By no means; for, if the invocation of Saints were dishonourable to God, or to our Saviour, as those, who are astray, would fain make the ignorant people believe, the Apostle *St. Paul* had not desired the faithful to pray for himself, and for one another. *Rom. 15. 30. Eph. 6. 18, 19. 1 Tim. 2. 1. Hebr. 13. 18.*

Q. For whom ought we to pray?

A. For mankind in general; for our spiritual and temporal superiors; for the righteous and for the wicked; for Pagans, and for all such people as are astray from the faith; for our friends and for our enemies; for the living also and for the dead. *1 Tim. 2. 1, 2. S. Mat. 5. 44. 2 Mac. 12. 46.*

Q. Whether is it better to pray in private, all alone, or to pray in public, or along with others?

L 3

A. It

A. It is generally better to pray in public, or in society with others.

Q. Why so?

A. Because Christ says, that he is in the midst of two or three who are gathered together in his name. *S. Mat.* 18. 20.

Q. For what other reason is public prayer to be preferred?

A. Because, when many join together in prayer, they offer, as it were, a holy violence to God, and obtain their request more easily.

THE SECOND LESSON.

Of the Lord's Prayer.

Q. **W**HAT is the best and most powerful Prayer?

A. The Lord's Prayer?

Q. Why is it called the Lord's Prayer?

A. Because it is our Lord Jesus Christ himself that made it. *S. Mat.* 6. 9, &c.

Q. Say it in Latin.

A. *Pater noster, qui es in Cælis, sanctificetur nomen tuum; adveniat regnum*

regnum tuum; fiat voluntas tua, sicut in Cælo, & in Terra. Panem nostrum quotidianum da nobis hodie; & dimitte nobis debita nostra, sicut & nos dimittimus debitoribus nostris; & ne nos inducas in tentationem; sed libera nos a malo. Amen.

Q. Say it in English?

A. [Our Father who art in Heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation; but deliver us from evil. *Amen.*

The Lord's Prayer expounded.

Q. How many *Petitions* are there in the *Lord's Prayer*?

A. There are seven.

Q. Whom do we call *Our Father*?

A. God the Father, God the Son, and God the Holy Ghost?

Q. Why do you not say, *My Father*, instead of, *Our Father*?

L 4

A. Bec

A. Because he is our common Father, and we are all brethren; and even because we are obliged to pray for ourselves, and for our neighbour.

1 Tim. 2. 1.

Q. How is God our Father?

A. Because it is he who created, redeemed, and chose us for his children.

Q. Why do you say, *who art in Heaven*, whereas God is every where?

A. Because it is in Heaven he chiefly manifests his *Glorious Majesty*; and because the kingdom and inheritance of his children are in Heaven. *Hebr. 13. 14.*

Q. What do we ask in the first Petition, *Hallowed be thy Name*?

A. We desire that God may be known throughout the whole world; and that he may be honoured, praised, and loved for ever and ever.

Q. Who are they that hallow or sanctify God's Name?

A. Those who believe in, and obey him.

Q. Who are they that abuse the Name of God?

A. Those

A. Those who break his law, or sin against his commandments. 2 Kings 12. 12. Rom. 2. 23, 24.

Q. What do we beg in the second Petition, *Thy Kingdom come?*

A. We beg of God, to pour his grace into our hearts in this life, and to give us everlasting glory in the life to come.

Q. What do we beg in the third Petition, *Thy will be done on Earth, as it is in Heaven?*

A. We beg of him, to give us grace to do his will in this world, as the Angels do in Heaven.

Q. What means to *do the will of God?*

A. It means to fulfil his commandments, and to bear patiently all the troubles and adversities that befall us. S. Luk. 21. 19.

Q. What ought we to consider or think, when God afflicts us with troubles or crosses?

A. We ought to consider, that God is most just, and that we deserve a

great deal more of that kind. *Job 15. 15. S. Luk. 23. 41.*

Q. What ought we to say in time of trouble, or adversity?

A. *O Lord, thy will be done; blessed be thy name.*

Q. What do we beg in the fourth Petition, *Give us this day our daily Bread?*

A. Every thing we stand in need of, in regard both to soul and body; that is, the sacraments, the word and grace of God, even food and raiment. *S. Mat. 4. 4. S. Jo. 6. 35. &c. 1 Tim. 6. 7. &c.*

Q. Why do you say, *Give us this day?*

A. To put us in mind, that it is not lawful to be solicitous for to-morrow; and that we ought to put our confidence in the providence of our Heavenly Father, who feeds the Birds of the Air. *S. Mat. 6. 31, 32, &c.*

Q. What do we beg in the fifth Petition, *Forgive us our trespasses, as we forgive them that trespass against us?*

A. We

A. We beg that our sins may be forgiven us, according *as we forgive our enemies*; for we cannot obtain forgiveness from God, unless *we forgive others all injuries, be they never so great*. S. Mat. 18. 21, 22. S. Mar. 11. 25, 26.

Q. What does he beg, who has no mind to forgive his enemies?

A. He begs of God, not to forgive him his sins. S. Mat. 7. c. 2. v. 18. c. 32, 33. v.

Q. What means *to forgive him, who did us hurt*?

A. It means to renounce all desires of revenge, and to be willing to render good for evil. Rom. 12. 20. 21.

Q. Can we forgive our enemy, and yet demand some satisfaction for the damage he has done us?

A. We can, provided we require it rationally and according to law; and that our hearts be free from hatred and aversion to the people, whom we pursue. 1 Cor. 6. 1, 2, 3, &c.

Q. Does he who endures not the
L 6 fight

fight or company of those who did him hurt, *truly forgive them?*

A. He does not; for he followeth not God's example, who regards us with affection, and receives us compassionately and lovingly, when he forgives us. *S. Mat. 18. 35. Eph. 4. 32. Coloss. 3. 12, 13.*

Q. What do we beg in the sixth Petition, *Lead us not into temptation?*

A. We beg of him to give us victory over the temptations of the world, the flesh, and the Devil.

Q. Is it true that God tempts us some times?

A. It is not; on the contrary, it is damnable to say or think, that God tempts any one to evil; yet, it is true that God tries us some times by poverty, by sickness, or by some other tribulation. *Psf. 5. 5. Rom. 9. 14. S. Jam. 1. 13. Job 7. 1.*

Q. Why does he try us by affliction and calamity?

A. In order to purify us from the filth of sin, as gold is purified by fire; or else to give us an unspeakable reward

ward
Jam.

Q.
way?

A.

by he

confer

works

Eccli.

17, 18

Q.

tempt

A.

Devil.

Jam.

Q.

mies c

A.

meriti

ously

10, 11

Q.

the fl

evil?

A.

tation

conse

ward in Heaven for our patience. *S.*

Jam. 1. 2, 3, 4, 1 *S. Pet.* 1. 6, 7.

Q. Doth God try us any other way?

A. He likewise tries us by riches, by health, and by other favors he confers upon us, as means to do good works, and to merit life everlasting. *Eccli.* 15. 14, 15, 16, &c. 1 *Tim.* 6. 17, 18, 19.

Q. Which are the causes of the temptations that move us to evil?

A. The world, the flesh, and the Devil. *S. Mat.* 4. 3. *Rom.* 7. 23. *S. Jam.* 1. 24. 1 *S. Jo.* 2. 15, 16.

Q. Why doth God suffer the enemies of our souls to tempt us?

A. In order to give us means of meriting much, by fighting courageously against our enemies. *Revel.* 2. 10, 11.

Q. Does he sin, whom the world, the flesh, or the Devil provokes to evil?

A. No; unless he draws these temptations upon himself; or unless he consents to them. *Rom.* 7. 17. &c.

Q. How

Q. How shall one know that he has not consented to the temptation?

A. If he renounced to it quickly, or if he endeavoured, without delay, to give attention to some thing else; if he was troubled or grieved whilst the evil thought lasted; or if he earnestly begged the assistance of God, or the intercession of either Saint or Angel, it is certain he did not consent to it.

Q. How shall one know that he consented?

A. If, after he perceived the evil thought, he quietly suffered it, it is true that he consented to it.

Q. What do you beg in the seventh Petition, *But deliver us from evil?*

A. We beg of God to free us from every thing that would do us hurt or mischief, in regard of either body or soul; and particularly from whatever is contrary to our salvation.

Q. What means the word, *Amen?*

A. It signifies, *so be it.*

Q. Why

Q. Why do you finish the Lord's Prayer with these words, *so be it*?

A. To shew, that we desire to obtain all these Petitions from God.

THE THIRD LESSON.

Of the Ave Maria, or the Angelical Salutation.

Q. WHAT understand you by the *Ave Maria*, or *Angelical Salutation*?

A. I understand, that it is a Prayer composed of the words of the Angel, likewise of the words of *St. Elizabeth*, and of the Church: a Prayer which is very pleasing to the Blessed Virgin Mary, and is commonly said after the *Lord's Prayer*.

Q. Why is it called the *Angelical Salutation*?

A. Because it is the Angel *Gabriel* that made the first part of it, saluting and congratulating the *Virgin Mary*, when he came with a message to her from God, that the Second Person of
the

the Trinity would be made Man in her Womb. S. Luke 1. 29.

Q. Say the *Angelical Salutation* in Latin?

A. *Ave Maria, gratia plena; Dominus tecum; benedicta tu in Mulieribus, & benedictus fructus ventris tui Jesus. Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc & in hora mortis nostræ. Amen.*

Q. Say it in English?

A. Hail, Mary, full of grace; our Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb *Jesus*. Holy Mary, Mother of God, pray for us sinners, now, and in the hour of our death. *Amen.*

Q. Which is the Angel's part of this Prayer?

A. *Hail Mary, full of grace; our Lord is with thee; blessed art thou among women.* S. Luke 1. 28.

Q. What did St. Elizabeth say to the Blessed *Virgin Mary*?

A. *Blessed art thou among Women,*
and

and blessed is the fruit of thy womb
Jesus.

Q. When did she speak so?

A. When the Blessed *Virgin* went
to visit her. S. *Luke* *ibid.*

Q. Which is the *Church's* part of
this Prayer?

A. *Holy Mary, Mother of God, pray
for us Sinners, now, and in the hour of
our death.* So be it. *Conc. Eph. an.*

431.

Q. Why did the Angel say, that
the *Virgin Mary* was full of grace?

A. Because she received greater
gifts and favors from God than any
Angel or Saint whatsoever. S. *Luke*
1. 30, &c. S. *Epiphan. tom. 2. pag.*
292, &c.

Q. For what else did he say, that
she was full of grace?

A. Because she conceived immedi-
ately, and carried the *Author of Grace*
in her womb. S. *Luke* 16.

Q. Why did the Angel say to her,
Our Lord is with thee?

A. Because God preserved her
from all sin, and always guided her.
S. *Aug.*

S. Aug. lib. de Nat. & Grat. c. 36. n. 42. Conc. Trid. Sess. 5. Decr. de Pec. Orig.

Q. How is the Holy *Virgin Mary* blessed above all other women?

A. Because God preserved her from *all sin*; and that she was both a *Mother* and a *Virgin* at the same time, without losing her *virginity* in any *wise*, before or after child-birth; a favour which God never did, nor will grant to any woman whatsoever. *S. Hieron. against Jovin. & lib. 13. c. 44. in Ezech. S. Bern. serm. 4. upon the Assumpt.*

Q. Why do we say, that the *fruit of the womb of the Holy Virgin Mary* is blessed?

A. Because Christ, her Son, is the fountain of all holiness and blessings. *Coloss. 2. 9.*

Q. Why do we call the Blessed *Virgin, Mother of God*?

A. Because it is she alone that is the true Mother of Jesus Christ, who is both God and Man. *S. Mat. 1. 20, 21.*

Q. Why

Q. *Virgin*
our a
A.
greate
of Go
ther.
Q.
A.
Devil
ous a
other
decre
everla
when
Eccle/
Q.
to say
A.
on th
Q.
A.
Son, i
for ou
Q.
A.
gin, t

Q. Why do we beseech the Blessed Virgin to pray for us *at the hour of our death*, especially?

A. Because we stand in much greater need of the grace and mercy of God, at that time, than at any other.

Q. How so?

A. Because the temptations of the Devil are stronger and more dangerous at the hour of death, than at any other time; and likewise because God decrees the Kingdom of Heaven, or everlasting punishment for every one, when the soul parts from the body. *Eccles. 11. 3.*

Q. Why is it recommended to us, to say this Prayer often?

A. That we may frequently think on three things.

Q. Which is the first?

A. The *incarnation* of God's only Son, in the womb of the *Virgin Mary*, for our sake.

Q. Which is the second thing?

A. The virtues of the Blessed *Virgin*, to wit, her Faith, her Charity,
her

her Patience, her Chastity, her Humility, and Obedience.

Q. Which is the third thing?

A. The powerful intercession of the *Mother of God*, in behalf of those who invoke her; and sincerely endeavour to imitate her behaviour.

Q. Who are those among the Catholics themselves, that dishonour the Blessed *Virgin*, and lose the benefit of the few prayers they direct unto her?

A. The foolish people, who imagine, that to gain Heaven, it is enough for them, to have great confidence in her, on account of the little fasting or lukewarm prayers they offer unto her; although they be, at the same time, given up to their inordinate passions; and do not so much as propose sincerely to amend their lives; nor in any wise follow the example of the Blessed *Virgin*.

Q.
to Go

A.

ger,
body;
any m

Q.
liged

A.

Holy
exem
order

Q.
to Go

A.

great
us, to
praying

S. Lu

Q.

we ch
God i

A.

and a

Q

Of the Time of Prayer.

Q. When are we obliged to pray to God?

A. In the time of temptation, danger, and every necessity of soul or body; and also, when God confers any new favor upon us.

Q. On what days are we most obliged to pray to God?

A. On *Sundays*, and on *all other Holy Days*; because these days are exempted from worldly business, in order to pray, praise and serve God.

Q. Is it not also necessary to pray to God every day?

A. It is certainly; for it would be a great and ungrateful forgetfulness in us, to let any one day pass, without praying or praising God diligently.
S. Luke 18. 1. 1 Ehp. 6. 18.

Q. At what hour of the day, ought we chiefly, to offer up our prayers to God?

A. Morning and evening, before and after meat, and when we begin
any

any work, as hereafter set down.
Eccli. 39. 6, 7. *Wisdom* 16. 27, 28.
&c. *Pf.* 140. 2. *1 Cor.* 10. 31.

The daily duty of a Christian.

THE FOURTH LESSON.

*Of a Christian, and of the Sign of the
Cross.*

Q. **A**RE you a *Christian*?

A. Yes; by the grace of
God.

Q. Why do you say, by *the grace of
God*?

A. Because I did not, neither could I
deserve this great benefit of God,
who made me a *Christian* through his
great mercy. *Rom.* 9. 15, &c. *Tit.* 3.
5, 6, 7.

Q. Who is a *Christian*?

A. Every one, who being baptized,
inwardly believes, and outwardly pro-
fesses the doctrine and law of Jesus
Christ. *Rom.* 10. 10.

Q. Of what advantage is it for one
to be a *Christian*?

A. He

A. He receives three great advantages thereby.

Q. What is the first advantage ?

A. It is, that the Christian is delivered, through the grace and superabundant merits of our Lord Jesus Christ, from sin, and from the power of the Devil, who held him in hard bondage. *Rom. 7. 4. 6.*

Q. What is the second advantage ?

A. He is regenerated or new-born, not unto his earthly but unto his heavenly Father; so that he can confidently say, *Our Father who art in Heaven.* *Rom. 8. 14, 15, &c. Tit. 3. 5, 7.*

Q. What is the third advantage ?

A. It is, that the Christian is heir of the Kingdom of Heaven, and hath a right to everlasting life. *Rom. 8. 17. S. Jam. 2. 5.*

Q. What do you mean by the doctrine or law of Christ ?

A. I mean by it all the truths which Christ revealed, and the Holy Catholic and Roman Church teacheth us ?

Q. Are

Q. Are we obliged to know the Christian Doctrine?

A. We are undoubtedly obliged to believe all, and to know distinctly the principal articles thereof. *Conc. Trid. Sess. 24. c. 4 & 7.*

Q. What are those *principal articles* of the Christian Doctrine which we are obliged to know punctually?

A. The Mysteries of Faith, which are contained in the Creed of the Apostles; the Commandments of God and the Church; the Things which regard the Sacraments, that we are bound to receive; together with the dispositions that are necessary for receiving them; the Lord's Prayer, and the particular duties of our profession, Trade or Calling.

Q. Is he, who is ignorant of these things, obliged to seek earnestly for knowledge?

A. He is certainly, and that under pain of damnation. *Isa. 5. 13. Prov. 15. c. 14. v. 19. c. 2. v. 1 Cor. 13. 8.*

Q.

Q. Is it not enough that one should
assist at Sermons and Mass?

A. No certainly; for he who is ignorant of the principal articles of the Christian Doctrine, doth not commonly understand the Sermon itself, nor any other profound instruction.

Q. What is the sign of a Christian?

A. The sign of the Cross. *S. Basil. lib. de Spir. S. &c.*

Q. How is the sign of the Cross made?

A. By putting the right hand to the forehead, from thence below the breast, to the left shoulder and to the right, saying: *In the Name of the Father, and of the Son, and of the Holy Ghost.* Amen.

Q. What doth the sign of the Cross put us in mind of?

A. It puts us in mind of the most Holy Trinity; that the Second Person of the Trinity was made Man; and that he redeemed us from the bondage and slavery of the Devil, and of sin, by suffering Death for us on the Cross.

M

Q. At

Q. At what time is it fit to make the sign of the Cross?

A. At our rising in the morning, going to bed at night, when we begin Prayer, and every other work. *Gal. 6. 14. S. Jer. de Custod. Virg. ad Eu- floch. S. Cyr. Catech. 4. S. Amb. Serm. 43.*

Q. Is it not useful to make the sign of the Cross at other times?

A. Yes, and particularly in the time of temptation, or of any danger whatsoever.

Q. Was the sign of the Cross used in the Primitive Church?

A. Yes, as it plainly appears from *St. Augustin: If the sign of the Cross of Jesus Christ, says this great Father of the Church, be not applied to the foreheads of the Believers, to the water with which they are baptized, to the chrism with which they are anointed, to the sacrifice with which they are fed, none of these things are duly performed.* The reason is, that all the Sacraments have their whole force and efficacy from the Cross, that is, from

the

on the

Joan

Q

only

in the

ments

A.

ther o

the an

every

we pu

we wa

when

bed, w

us, we

sign o

ron. M

Q.

the Cr

A. I

that w

are no

Christ,

who gl

Jesus C

2. I

the

the *Death and Passion of Jesus Christ*
on the *Cross*. S. Aug. Tract. 119. in
Joan.

Q. Did the primitive Christians
only make use of the sign of the Cross
in the administration of the Sacra-
ments ?

A. Not only then, but upon all o-
ther occasions : At every step, (sayeth
the ancient and learned *Tertullian*) at
every coming in and going out, when
we put on our clothes or shoes, when
we wash, when we sit down to table,
when we light a candle, when we go to
bed, whatsoever conversation employs
us, we imprint on our foreheads the
sign of the Cross. *Tertul. lib. de Co-*
ron. Milit. c. 3.

Q. Why do we make the sign of
the Cross ?

A. It is, first, to give to understand
that we are Christians, and that we
are no more ashamed of the Cross of
Christ, than the Apostle St. *Paul*,
who gloried in the Cross of our Lord
Jesus Christ. *Gal. 6. 14.*

2. It is, to profess openly, that we
M 2 believe

believe in a Crucified God ; although it is a scandal to the Jews, and a folly to the Gentiles, to do so. 1 Cor. 1. 13.

3. It is, to help us to be always mindful of our Saviour's Death and Passion.

4. It is, to chase away the Devil, and dissipate his illusions; for the Cross is the standard of Christ, and the evil Spirit trembles at the very sign of the instrument of our redemption. *S. Mat. 24. 30. S. Cyr. Catech. 12. S. Alban lib. de Incar. Verb. lib. 5. c. 2. Aug. serm. 19.*

Q. Can you prove, that, by means of the Sign of the Cross, we receive any favours from God ?

A. There are innumerable instances of it, in an ancient Church-history, and in the writings of the holy Fathers, which would be too tedious to relate here. I shall only recount, that the Cross was given by our Lord Jesus Christ to *Constantine*, the first Christian Emperor, as a token and assurance of victory, when he and his

hole

whole army in their march against the tyrant *Maxentius*, saw a Cross formed of pure light above the Sun, with this inscription, **BY THIS CONQUER**; and that by **IT** he forthwith conquered his enemies: which account the ancient historian *Eusebius*, in his book of the life of *Constantine*, declares he had from that Emperor's own mouth.

Q. How comes it then, that it is of little advantage to a great many, to make the sign of the Cross often?

A. Because they only carry it on their forehead, and not in their heart; for as *St. Augustin* assures, it availeth little to have the forehead covered with the Cross, and the heart full of crimes. *St. Aug. serm. 215. de Temp.*

Q. With what dispositions ought it to be made?

A. With a spirit of prayer and devotion; with great faith and confidence in the merits of Jesus Christ.

THE FIFTH LESSON.

Of Morning Prayer and good Purpose.

A. **W**HAT is a Christian to do at his rising in the morning?

A. He ought to give God the first thought, the first word, and the first action.

Q. How is that to be performed?

A. After making the Sign of the Cross, let him say: *O Almighty God, I offer thee my whole heart: O Jesus, assist me: Blessed Virgin Mary, pray for me.*

Q. What doth the good Christian do while he is putting on his clothes?

A. He behaves himself decently and modestly; and lifts up his heart, now and then, to God.

Q. What ought he to do, after dressing?

A. Having sprinkled himself with holy water, he ought to put himself upon his knees, and offer up devoutly his Morning Prayers to God.

Q, How

Q. How is it you pray in the morning?

A. I make Acts of Adoration, Love, Thanksgiving, Oblation, good Purpose, and Supplication.

Q. Make an Act of Adoration?

A. *O Almighty God, I adore and praise thy Divine Majesty: I acknowledge, that thou art my Maker and my Sovereign Lord: I entirely submit myself to thy Power.*

Q. Make an Act of Love?

A. *I love thee, O Lord, with my whole heart, above all things; because thou art infinitely good and amiable.*

Q. Make an Act of Thanksgiving?

A. *O Lord, I give thee infinite thanks for having preserved me last night; for having created and redeemed me; for having made me a Christian; and for all the graces, thou hast granted me hitherto.*

Q. Make an Act of Oblation?

A. *I consecrate to thee, O Lord, my thoughts, my words, my actions, and myself entirely; that all may tend to thy praise and glory for ever.*

M 4

Q. Make

Q. Make an Act of good Resolution?

A. *I purpose, O Lord, with the assistance of thy grace, to keep thy Commandments this day better than I have hitherto done; and to shun all sorts of sin, particularly the sins I am most inclined to.*

Q. Make an Act of Supplication?

A. *O Lord, grant me assistance, through thy great mercy, in all my necessities both of soul and body; and deliver me from all sin. O great God, I earnestly beg this of thee, through the merits of the most precious blood of Jesus Christ; and through the intercession of the Blessed Virgin, and of all the Saints and Angels.*

Q. Do not you say some other Prayers?

A. Yes; I say, at least, the Lord's Prayer, the Angelical Salutation, the Creed, and the Commandments of God; and I crave the assistance of my Angel Guardian, and of my holy Patron.

Q. How

Q. How do you crave the assistance of your Angel Guardian?

A. I say, *O Angel of God, who, through the mercy of the Lord, watch over me, enlighten, guide, protect and defend me this day. Amen.*

Q. What other Prayer is to be said in the morning?

A. It is very meritorious to say the Litanies of Jesus devoutly every morning?

Q. How do you finish the Morning Prayer?

A. I call to mind, and reflect, for some time, on the four last Things, or upon some other godly subject; and lastly, I humbly beg of God to deliver me from all evil, but especially from sin, through Jesus Christ, Our Lord.

THE SIXTH LESSON.

*Of Evening Prayer, and Examination
of Conscience.*

Q. **H**OW do you pray and examine your conscience at night?

A. After giving thanks to God, I beg the grace of him to know my sins: I examine my conscience, and make an act of Contrition.

Q. How do you beg of God the knowledge of your sins?

A. I say; "Grant me, O Lord, through thy great mercy, the light of thy grace, that I may see my faults, and conceive a thorough detestation and perfect hatred of them."

Q. How do you examine your Conscience?

A. I consider the sins I have committed by thought, word, deed, or omission, and particularly the sins I am most inclined to.

Q. How do you make an act of Contrition?

A. I say

A. I say from my heart ; " O Lord, I am very sorry for having offended thee, because thou art infinitely good and amiable, and because sin displeaseth thee. I resolve, by the assistance of thy grace, not to incur thy anger for the future ; and likewise to go to Confession as soon as I can."

Q. What do you say after that ?

A. I say the Confiteor.

Q. What other Prayers do you say ?

A. I say the Lord's Prayer, the Angelical Salutation, the **C**reed, the Commandments of God, the Litanies of the Blessed Virgin Mary, the Prayer to my Angel Guardian, and to my holy Patron.

Q. Do you not pray for the Souls that are in Purgatory ?

A. I say the Psalm *De profundis*, or at least : " Grant, O Lord, through thy great mercy, succour and eternal rest, to the souls in Purgatory."

Q. What else do you do ?

A. I think and meditate for some

M 6

time

time on the four last Things, especially upon death and judgment.

Q. How do you finish the Evening Prayer?

A. I offer my rest to God, saying: "O Lord, I offer unto thee my sleep; it is to satisfy thy holy will, that I desire to take this rest. Preserve me this night from my enemies, through Jesus Christ our Lord." *Amen.*

Q. What do you do whilst you are taking off your clothes?

A. I beg of God, through the stripping of Jesus Christ before he was crucified, to strip me entirely of the inordinate desires of the World and the Flesh.

Q. On what do you think as you lie down in your bed?

A. I consider, that, perhaps, I shall never rise out of it: and as I settle myself to sleep, I say from my heart: "Into thy hands, O Lord, I commend my soul, since it is thyself, O God of Heaven, that hast redeemed me."

THE SEVENTH LESSON.

*Of the Prayers said before and after
Meat, and at other Times.*

Q. **O**UGHT we to pray before
and after Meat?

A. We ought; for, otherwise, we
should behave ourselves like brute
beasts.

Q. What Prayer do you say before
Meat?

A. I say: *Bless, O Lord, this food.
which we are to receive for strengthen-
ing ourselves, in order to fulfil thy
holy will. Amen. In the Name of the
Father, &c.*

Q. What Prayer do you say after
Meat?

A. I say: *O Lord, we give thee
thanks for this nourishment, which thou
hast given us; grant us, through thy
grace, to spend our lives, our health,
and our strength, so that every favor
which we receive from thee, may tend to
thy*

thy glory and praise, through Jesus Christ, our Lord. Amen.

Q. What is proper to be done at the beginning of every work?

A. It is fit we should lift up our hearts to God saying: *O Lord, I offer thee my work: bless both me and it, through thy great mercy.*

Q. What Prayer do you say, in order to keep yourself from sin?

A. I say: *Enlighten me, O Lord, with thy holy light; sustain me by thy grace, and suffer me not to fall into any sin, through Jesus Christ, our Lord. Amen.*

Q. What should one do, when he is tempted?

A. He ought to beg the assistance of God, and to renounce courageously the temptation.

Q. What do you say in order to overcome the temptation?

A. I say: *Assist me, O Lord, with thy grace: I renounce these temptations: I would sooner suffer death than consent to them?*

Q. What

Q. What ought one to do, when he thinks he has fallen into sin?

A. He ought to make an Act of Contrition, and say: *O Lord, I am very sorry for having offended thee: I purpose, with thy assistance, to be more upon my guard for the future.*

Q. Are we not obliged to pray at other times?

A. Our Saviour says, that it is necessary to pray always, and not to grow slack therein. *S. Luke 18. 1.*

Q. How can we fulfil this Commandment?

A. We shall in some measure fulfil it, if we, often in the day, lift up our hearts to God; and if we devoutly offer up our actions to him.

Q. Is it difficult to do so?

A. No: it is so easy a work, that no one can truly say, he has not both time and leisure for it. The gentleman, the scholar, the merchant, the tradesman, the shepherd, the plowman, the servant, the sick, every man may, frequently in the day, think of God and godly things; and sanctify all his actions

actions by offering them piously to his Maker and Redeemer.

THE EIGHTH LESSON.

Of the Holy Mass, and of the Manner of hearing it.

Q. **W**HAT is the Mass?

A. It is both a choice Prayer, and a Sacrifice wherein the Body and Blood of our Saviour Jesus Christ, are really offered to God, under the forms of Bread and Wine, in remembrance of his *holy Passion and Death on the Cross, for our sake.*

Q. What is a Sacrifice?

A. It is an offering of sensible or corporal things, which God ordained to be offered to himself alone; and to be slain, or some way changed, in public acknowledgment of his Sovereign Dominion over the Living and the Dead.

Q. How is the Mass a true Sacrifice?

A. Because

A. Because the true Body and true Blood of Jesus Christ are therein offered and sacrificed to God, under the forms of Bread and Wine. *Gen.* 14. 18. *Pf.* 109. 3. 4. *Hebr.* 7. 1. &c. *Malach.* 1. 10, 11. *St Matt.* 26. 26, &c. *Hebr.* 13. 10, &c.

Q. Can it be said or imagined, that the glorious and immortal body of our Saviour is sacrificed in the Mass?

A. It can and should be said, and firmly believed; for, when the Priest consecrates the Bread and Wine, *Christ* verily offers himself to his Heavenly Father; and it is thereby represented to us, that by the *Sword of the Words*, his *Body* and *Blood* are separated from one another, as they were really separated on the Cross. *1 Cor.* 11. 24, 25, &c. *Rev.* 5. 6.

Q. How yet can it be said, that the Sacred Body and Blood of *Christ* are sacrificed, or mystically destroyed in the Mass?

A. Because the Priest consumes the most precious Body and Blood of the Son of God; and that this consumption

sumption puts us likewise in mind of Christ's Death and Passion upon the Cross. 1 Cor. 11. 26.

Q. To whom is this Sacrifice offered?

A. To Almighty God only; because it is he alone that is *King of Kings, Lord of Lords, and Sovereign Prince of Heaven and Earth.*

Q. Is not the Sacrifice of the Mass some times offered to the Saints?

A. No: nor is it lawful to offer it to either Saint or Angel: but it is offered to God alone, in thanksgiving for his great favor to the Saints: and there is a commemoration made of them in the Mass, to the end, that this most precious Sacrifice may tend to their honour; and that they pray for us in Heaven, at the same time that we celebrate their memory upon Earth. *Can. of the Mass, Conc. Trident. Sess. 22. c. 3.*

Q. Who said the first Mass?

A. Our Lord Jesus Christ.

Q. At what time did he say it?

A. The

A. The same night he was betrayed to be crucified. 1 *Cor.* 11. 23.

Q. Who says the Mass, or offers this Sacrifice now to God?

A. Christ, our Eternal High-Priest, says it, and offereth himself daily, in the Mass, to his Heavenly Father for us. *Pf.* 109. 4. *Heb.* 6. c. 20. v. 7. c. 24, 25. v. *Conc. Trid. Sess.* 2. c. 22.

Q. Do not the other Priests also say Mass?

A. They do undoubtedly; and they offer it to God in *Christ's Name*, whose Servants and Ministers they are. *S. Luke* 22. 19.

Q. Who is it that has power to say Mass?

A. Those only whom God and the Church have appointed so say it, to wit, Bishops and Priests. *Hebr.* 5. 4.

Q. Since it is certain that Christ offers his own Body and Blood, in the Mass, to his Eternal Father, is it not likewise certain, that the Sacrifice of the Mass is the same with the Sacrifice of the Cross?

A. It

A. It is verily certain that they are the same, save only, that the Sacrifice of the Cross *was bloody*, and that the Sacrifice of the Mass *is unbloody*; that is, that Christ's precious Blood was spilt, and that his Body and Soul were really separated from one another on the Cross; and that now his Blood is not spilt, nor is he put to Death, only *mystically*, and in appearance or representation. *Rom. 6. 9, 10.*

Q. For whom is the Mass offered?

A. For the Living and the Dead. *Conc. Trid. Sess. 22. c. 2.*

Q. Of what advantage is the Sacrifice of the Mass to the Living?

A. It procures them from God the merits and fruit of the Sacrifice of the Cross, that is, the graces we stand in need of.

Q. Who are those among the Living that benefit by the Mass?

A. The members of the Church in general, and especially the person for whom it is said, the Priest who says it, and those who assist at it?

Q. Of

Q. Dead

A. story,

out of Aug.

Conc. Q.

often? A.

but only ;

menda can co

Q. Mass

A. is ver

and v

eth it

Q. that t

a lang

by all

A. a Pra

Priest

Q. Of what advantage is it to the Dead ?

A. It lessens their pains in Purgatory, and hastens their deliverance out of it. *2 Mach. 12. 43, &c. S. Aug. l. 9. Confess. Enchir. c. 110. Conc. Trid. Sess. 22. c. 2. Can. 5.*

Q. Are we bound to hear Mass often ?

A. We are not obliged to hear it but upon Sundays and Holy days only ; yet it is very good and commendable to hear Mass as often as it can conveniently be done.

Q. Should one endeavour to hear Mass every day ?

A. He should indeed ; because it is very pleasing in the sight of God, and very beneficial to him who heareth it.

Q. Is it not hurtful to the people, that the Mass should be celebrated in a language which is not understood by all of them ?

A. It is not ; for the Mass is only a Prayer and Sacrifice which the Priest alone is obliged to offer for the People.

People. Moreover, the Church commands every Parish-Priest to expound often some part of the Mass to the People, or to get it expounded for them, and particularly on Sundays and Holy-days. *Conc. Trid. Sess. 22. c. 8.*

Again, it is manifest, although the Latin be a dead language, that there is no language in Europe more universally understood: there being scarce a village without some body that understands it: so that it cannot be truly said, that it is an unknown tongue.

Q. Why doth the Church make use of the Latin preferably to any other language in Europe?

A. First, because it is more universally understood than any other language. In the next place, because it is a dead language, not subject to change; it is in it the Liturgy or Common Prayers of the Church can be best preserved from alteration and corruption; a thing, which could hardly be done, if the Mass were turned into all the different and variable jargons,

argons, spoken not only in each Country, but also in many Provinces and remote Districts of almost each Kingdom throughout all Europe.

Besides that, it is a great advantage and comfort to Travellers and Foreigners, to find the public Prayers of the Church uniform or the very same, both at home and abroad; so that they must indeed be very idiots, if they know not when to say *Amen*, when to kneel, when to stand, or do any thing else, that concerns them, or that is proper for them to do.

Q. How ought we to hear Mass?

A. We should hear it entirely, attentively, respectfully, and devoutly! *for cursed is he who doth the work of God negligently. Jer. 18. 10.*

Q. Who are they who hear Mass carelessly?

A. Such persons as sleep at it, or that give attention to idle and worldly things.

Q. Who are they who hear it with disrespect.

A. Those

A. Those who gaze or look about, talking to one another; or amuse themselves with trifles, during a considerable part of the Mass, and also those who hear it upon one knee, or leaning half stretched upon any thing.

Q. What is to be done, in order to hear Mass devoutly?

A. One ought to behave himself modestly and gravely; and to pray to God with all his heart and soul; for *God is a Spirit, and they who adore him, must adore him in Spirit and Truth.* S. Jo. 4. 24.

Q. What do you, when the Priest begins the Mass?

A. I make the sign of the Cross; and offer the holy sacrifice to God with the same mind and intention, with which Jesus Christ first offered it; and with which the Church offers it in his Name.

Q. With what intention did our Saviour offer it?

A. His intention was, and still is, to adore and praise God; to give him thanks;

thanks
the re
28.

Q.
tion o
Body

A,
that th
Divin

Sacra
dore a

Q.
tion o

A.
precio

thank.
on the

to lose

Q.
the M

A.
and
humb

Q.
the N

A.
great

thou

thanks ; and to merit for us grace and the remission of our sins. *S. Mat. 26. 28.*

Q. What do you at the elevation of the *Blessed Host*, that is, the *Body of Christ*?

A, I say : *O Lord, I verily believe, that thy Body and Blood, thy Soul and Divinity also, are really present in this Sacrament. I do with all my heart adore and praise thee therein.*

Q. What do you say at the elevation of the Chalice?

A. I say : *O Lord, I adore thy most precious Blood : I give thee infinite thanks for having shed it for my sake on the Cross. Suffer me not, by my sins, to lose the fruit thereof.*

Q. What do you afterwards until the Mass is ended?

A. I continue in adoring, praising and loving our Lord ; and also in humbling myself before him.

Q. What do you do at the end of the Mass?

A. I give thanks to God for his great favors, particularly for the Mass.

N

I heard ;

I heard; and I beg pardon for the faults I committed, whilst I was hearing it.

Q. How do you give thanks to God for having heard Mass?

A. I say: *O Lord, I give thee infinite thanks for having, through thy great mercy, vouchsafed me to hear this Mass; and for the graces, which I have received thereat.*

Q. Is it not the custom to take Holy Water at Mass?

A. Yes, it is; and even to carry it home, in order to take it now and then, particularly morning and evening, and before Prayers.

Q. What is Holy Water?

A. Water sanctified by the word of God and Prayer.

Q. Is it not a superstitious practice to bless Water or inanimate things, or to attribute any virtue to them?

A. No; it is no superstition to look for Heavenly favors from the Prayers of the Church of God; and it is in virtue of these Prayers, that we hope to reap advantage from these things, when

when we use them with Faith; and many a fact proves, that our hopes are not vain. *S. Epiphan. Hær. 30. S. Hierome in the life of Hilarion, Theodoret lib. 5. Hist. Eccles. c. 21, &c.*

Moreover, God himself ordered holy and purifying waters to be made in the old law; and that, assuredly, without witchcraft or superstition. *Num. 5. c. 17. v. 19. c. 9. &c.*

Q. Can you shew from Holy Writ that Water, Salt, Oil, and the like may be lawfully used to obtain any favor from God?

A. I can: for we read in the second and fifth Chapters of the fourth Book of Kings, that the Prophet *Elisha* miraculously healed the noisome waters of *Jericho*, by casting salt into the spring; and cured *Naaman*, the Syrian, of the Leprosy, by the waters of the river *Jordan*.

Our Saviour himself, who had by his sole word created Heaven and Earth, spit on the ground, made clay of his spittle, and spread it upon the

eyes of a man born blind, saying unto him; *Go, wash in the pool of Siloe*; he went therefore, and washed, and came back clear-sighted. *S. Jo. 9. 6. 7.*

The Apostles also anointed with Oil many that were sick, and healed them. *S. Mar. 6. 13.*

Q. Can Water and the like be capable of blessing or any holiness?

A. It can, as well as meat and drink, which all those, who live like Christians, do bless every day; for our Saviour sayeth, that *the Altar sanctifies the gift that is upon it*; and the Apostle St. Paul assures us, that every creature is sanctified by the Word of God and Prayer. *S. Mat. c. 23. 19. 1 Tim. 4. 4, 5.*

Q. What is the use of Holy Water?

A. The Church blesses it with solemn Prayer, to beg God's protection and blessing upon those who use it; and particularly, that they may be defended from the powers of Darkness. Moreover, it may well serve to put us

in

in mind of the covenant we made with God against the Devil, when by the Water of Baptism, we were mercifully cleansed from sin; and of renewing our promise, or of making an act of Contrition.

Q. Are the Prayers of the Church so prevailing with God, as to obtain his assistance against the wiles and power of the enemy of our salvation, when we use Holy Water with faith?

A. Nothing prevails more upon God than Prayer in general: and the Apostle St. *James* exhorting us to pray for one another, assures us, that the assiduous Prayer of a just man avail-eth much; that *Elias* was a man subject to the like passions as we are, and prayed earnestly that it might not rain upon the earth, and it rained not for three years and six months; that he prayed again, and the Heaven gave rain, and the earth yielded her fruit.

Now, if the Prayers of Particulars be so powerful, it is manifest that the constant Prayers of the whole Church from the rising of the Sun to the go-

ing down thereof, are always graciously heard; and that God granteth to all those, who co-operate with his Grace, the fruit of the perseverant Prayer of that Church, to which Christ said: *Verily, verily I say unto you, if you ask the Father any thing in my Name, he will give it you.* S. Jam. 5. 16, 17. 18, &c. S. Jo. 16. 23.

Q. Is the use of Holy Water ancient in the Church of God?

A. It is very ancient, seeing it is mentioned in the Apostolical Constitutions, and in the writings of Holy Fathers and ancient Church Historians. *Constit. Apost. lib. 8. c. 35. S. Cypr. lib. 1. Epist. 12. S. Hier. lib. 5. Basil. lib. de Spir. Sancto, c. 27. S. Gregor. the great, lib. 9. Epist. 71. S. Epiph. ibid. Theo. ib. Pallad. Histor. Laus. c. 6, &c.*

Q. Why is Salt blessed and mingled with the Water?

A. To signify unto us, that, as salt preserves meat from corruption, and gives it a relish, so doth the Grace which we receive in virtue of the Prayers

Prayers of the Church, when we use this Water with Faith, defend us from unclean Spirits, and gives us a taste for Heavenly Things.

Q. Why doth the Church make use of the Sign of the Cross in blessing the Salt and Water, and in all her other consecrations?

A. To let us understand, that all our good must come through Christ crucified for us on the Cross.

Q. What advantage ought we to draw from what is said here upon Holy Water?

A. First, we ought to look upon it, and upon all the other sacred Rites and Ceremonies of the Catholic Church with due reverence and esteem; to be persuaded, that they are all instituted to help on the great affair of our Salvation, either by putting us in mind of the unspeakable favors, which we have already received from God; or by raising our affections to Heaven, humbly begging the Divine assistance, whereof we stand in need every moment of our life and

ought never to imitate those mistaken people, who rail against all things, which they understand not. *S. Jude* 10.

Secondly, we ought to use Holy Water with attention and devotion, always endeavouring to make an act of Contrition, or some other act of Religion; and to sprinkle ourselves, and even our dwellings with it from time to time, saying, (without making any other sign but that of the Cross;) *Thou shalt sprinkle me, O Lord, with Hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.* *Pf. 50, v. 8.*

THE NINTH LESSON.

Of the Beads or Crown of the Blessed Virgin, &c.

Q. **W**HAT Prayer are you accustomed to say in honor of the Blessed *Virgin*; and in order to deserve, and obtain her intercession?

A. I say the Beads.

Q. Is this Prayer agreeable to our Saviour and to his Blessed Mother?

A. It

A. It is; because it consists only of the Creed, the Lord's Prayer, and Angelical Salutation, which are most pleasing Prayers in the sight of God.

Q. For what end are the Beads said?

A. To praise our Lord and the Blessed Virgin, and to obtain grace and mercy from God, through the merits of the Son, and the intercession of the Mother?

Q. How do you say the Beads?

A. After making the sign of the Cross, I say the Creed in Latin or in English, at the Cross of the Beads; the Lord's Prayer at every great Bead, and the Angelical Salutation at the small ones.

Q. What do you do whilst you are saying the Beads?

A. I heartily and humbly beg every Petition that is contained in these Prayers.

Q. On what else may one think when he says his Beads?

A. On the following Mysteries, to wit, the Nativity, Poverty, and Tribulations; the Life and Death, Resurrection

rection and Ascension of our Saviour; or on the Joys and Sorrows of the Blessed Virgin in this Life.

Q. May not one, sometimes, entertain other good thoughts?

A. He may undoubtedly; wherefore, it is very profitable for us, to bewail our sins; to form a resolution of not falling into them any more; and to beg the assistance of God, thro' the intercession of the Blessed Virgin, for putting this good resolution in practice.

Q. How do you finish the Beads?

A. I say the Lord's Prayer thrice, and the Angelical Salutation thrice, and the Creed; and I make the sign of the Cross, saying, as I did in the beginning: *In the Name of the Father, &c.*

Q. Is it advantageous to repeat often the same Prayer?

A. It is certainly, provided that the heart earnestly desire the contents of it.

Q. Is it to be supposed, that there is any virtue in the number of the
the

Paters and *Aves*, whereof the Beads are composed?

A. No: such an opinion is both vain and superstitious.

Q. To whom can the Beads be beneficial?

A. To all Christians: for there is no Prayer whatsoever more necessary, and more pleasing to God, than the Prayers whereof the Beads are composed.

Q. To whom are the Beads of the greatest use?

A. To those who cannot read, or that are not, as yet, trained up or used to Prayer.

Q. What Prayer, besides those we have already spoken of, would you have people to practise?

A. Meditation or Mental Prayer.

THE TENTH LESSON.

Of Meditation or Mental Prayer.

Q. **W**HAT is that Prayer you call Meditation or Mental Prayer?

A. Meditation or Mental Prayer

is a serious and frequent reflection which is made in the presence of God, and by the assistance of his grace, on the Truths of Salvation, to know them well, to love them, and to put them in practice.

Q. Is this Prayer of great benefit?

A. It is of very great benefit, for by practising it we learn to know solidly the Truths of salvation, to love them warmly, and to put them in practice faithfully. These are the three effects of Meditation, which can hardly be sufficiently esteemed, because they comprehend all that is necessary for salvation.

Moreover, Meditation teaches us to speak to God, and to hear God, when he does us the favor to speak to us. We speak to God when we pray, and when we beg of him to grant us those things we stand in need of. God speaks to us when he enlightens our understanding by good thoughts, excites our will by his holy inspirations, and animates us to put them in execution. In speaking to God, we beseech him, that he will

come

come to us by his grace : In hearkening to him, we open our hearts for him to enter there : In speaking to him we demand his lights and favors : In hearkening to him, we receive them, and enclose them in our hearts, to conserve and practise them. Upon these two actions, speaking to God from our heart, and hearkening to him when he speaks to our hearts, depends absolutely our Salvation, that is, the beginning, progress, and perfecting of our Sanctification.

Q. Doth it not belong only to recluses or people who have quitted the world, to use this Prayer ?

A. Not only to them, but also to others : It is the business of every body to learn well the Truths of Salvation, to love them, and to put them in practice : It is the business of every one to speak to God from his heart in Prayer ; and to hearken to him attentively, when he vouchsafes to speak to his heart : It is for that reason, the Royal Prophet begins his Psalms with the praise of Meditation, saying : *The affection of the Righteous*
is

is in the Law of the Lord, and he shall meditate on his Law day and night. He adds, that this Meditation will make the Righteous resemble a fair tree planted by the water side, which will bear fruit in its time; because as the water, in moistening the root of the tree, makes it fertile and abounding in fruit; so Meditation upon holy things, in filling the heart with good thoughts and pious affections, renders the soul rich in virtue and good works. And although the Prophet says, that it is the Righteous Man that will meditate so, it is most certain, that the Sinner stands in much greater need of it; wherefore the Prophet *Isaias* says: *Return ye Transgressors to your Heart*; that is to say: You Breakers of the Law, think and reflect in your heart, repent and take a firm resolution to serve God.

Q. Who is the Author of Meditation or Mental Prayer?

A. God himself; for, when he gave the Law to his chosen People, he commanded them to meditate on it continually, saying: *The things,*
which

which I command thee this day, shall be in thy heart; and thou shalt teach them to thy children, and thou shalt meditate on them whether sitting in thy house, or walking on the way, lying down and rising up. And thou shalt have them in thy hand, and they shall be before thine eyes. And a little after, sayeth the Lord: Lay up my words in your hearts and in your minds: and they shall be in your hands, and before your eyes: and teach them to your children, that they may meditate on them. Deut. 6. c. 6, 7, 8, v. 11. c. 18. 19, v.

Q Is not Meditation or Mental Prayer a difficult exercise?

A. It is not, as it can be easily made manifest; But, it is a very strange thing, that men should account that hard, which is performed daily in all sorts of business, except that of Salvation. What Merchant is there, who doth not seriously and often think on the affairs of his traffic? Who is it, that hath a process or suit at law, and doth not daily cast up in his mind the means to gain it? And that,

that, not lightly and hastily, but seriously, with attention, with affection, and putting in execution all the means he finds.- To act in this manner, in the affair of Salvation, is what we understand by Meditation. Who is the housekeeper that doth not think seriously and often, both night and day, on the affairs of his family?

Doth not the good Student meditate? does he not think and re-think, when he is at his book, composing any thing, or learning any difficult question? He applies his mind to comprehend it, to remember it, and to reap profit from what he learns. All this is nothing else but Meditation, or a serious consideration.

Doth not the bad Scholar, even when he seems to be at his book, continually think on pastime and divertisement with so much application, and so frequently that he gives no attention to any thing else?

Doth not the wicked Man, as the Scripture sayeth, *meditate iniquity*? When he has an ill design to put in execution, he takes no greater pleasure

sure than in seeking and finding the means to effect it. Cannot and should not the Christian meditate on virtue, as the impious do meditate on vice and wickedness? Can he not, and ought he not, to do so much for his eternal Salvation, as people daily do for worldly interest and pleasure? Let it not therefore be imagined that Meditation or Mental Prayer is difficult.

Q. Can we not easily work our Salvation without Meditation or Mental Prayer?

A. Not easily indeed; for seeing Meditation or Mental Prayer is nothing else but a serious and frequent reflection upon the Truths of Salvation, to know them, to love them, and to practise them; it is certain, that it is a very difficult thing to effect our Salvation without Meditation, as it is very hard to practise the Truths of the same salvation without knowing them, and to know them without thinking seriously and frequently on them, and without often and humbly demanding of God the grace to know them,

them, to love them, and practise them
 The Scripture for this reason attributes the corruption of manners, and the frequent loss of the Salvation of Men, to the want of reflection: *The Earth is replenished with Desolation, because there is no person who revolves in his heart the Truths of Salvation.*
Jerem. 12. 11.

It is indeed for want of considering seriously and frequently in our heart, why we came into the world, that we forget the errand upon which we are come hither, which is to know God, to love him, and to serve him faithfully: It is for want of reflecting seriously and often on the vanity and inconstancy of this world, on Death, Judgment, Heaven, and Hell, that people love the pleasures, riches, or goods of this poor life, more than Jesus Christ and the life everlasting; It is for want of thinking daily and in good earnest on the mysteries of our Redemption, to wit, the Incarnation, Life, Passion, Death, glorious Resurrection, and the triumphant Ascension of our Saviour Jesus Christ,
 that

that Men do take so much pains for this mortal life, that they scarcely even think of doing any thing for him, who created and redeemed them, by suffering an ignominious Death on the Cross for their sake: It is for want of thinking earnestly and often on the great mercies and severe judgments of God, that neither his love nor fear hinders us from offending him: It is for want of considering earnestly and often, that it is necessary we should be humble, obedient, chaste, patient, temperate liberal to the poor, and honest in all our dealings; that the far greater part of the world are proud, disobedient, unchaste, impatient, choleric, quarrelsome, revengeful, given to gluttony, hard hearted to the poor, unjust and unfaithful to one another, or addicted to some vice or other: It is for want of thinking often and deliberately, that we are all under an indispensible obligation of loving God with our whole heart, and above all things, and our neighbour as ourselves, for his sake; of fulfilling his commandments

and

and the duties of our calling ; of begging humbly and often the assistance of his grace, without which we cannot make one step towards heaven ; of speaking to God from our heart, and of hearkening to him attentively, when he does us the honour to speak to our heart : Is is, I say, for want of meditating and revolving in our minds seriously and frequently, these most important points of our Religion, that young and old, poor and rich, gentle and simple, in a word, the much greater part of mankind, are in love with this deceitful world : Back-biters, enslaved to their disordinate passions, plunged and drowned in ignorance and sin.

Now, it is certain, that it is neither easy, nor ordinarily possible for us to work out our Salvation without Mental Prayer, or meditating one way or other ; it being certain, that the sole knowledge of virtue doth not suffice, except we be inclined with affection to the good we know ; and the love of good is not enough, unless we proceed to the execution. It is also certain,

certain, that ordinarily we cannot fulfil, love and learn well our duty, without reflecting or thinking seriously and often on it; and without humbly begging the Divine assistance, to perform all.

Q. Is it not sufficient we should say our ordinary Prayers such as the Lord's Prayer, the Angelical Salutation, the Creed, and other vocal Prayers?

A. It would indeed suffice to say them often from the heart, if we also hearkened to God, when he does us the favour to speak to our heart; if we seriously endeavoured to find out the will of God; if we took a firm resolution to accomplish his will; and if we faithfully executed this resolution: But alas! it falls out very frequently, that people recite the above Prayers by rote, and with so much precipitation, that they do not think on what they say; their tongue talks, and goes on like a stream; but their heart is silent and without motion; so that the same reproach may be justly

justly made this day to the greater part of Christians, which God made to the Jews, saying: *This people honoureth me with their lips, but their heart is far from me*: Yet it is the heart alone, that prays and obtains; it is that alone, to whose voice and language Almighty God gives ear: and indeed it is unreasonable to expect, that God will listen to those, who do not listen to themselves. Now, there is no better remedy against this too common abuse, than the exercise of Meditation, whereby we learn to speak to God from our heart, and to hearken to him, when he speaks to our heart. *Is. 29. 13. S. Mat. 15. 8.*

Q. After what method or order are we to meditate?

A. Many good Prayer-books treat very amply of the Method of Meditation: Let them be consulted: This is no place to make a long dissertation upon Mental Prayer.

Q. What do you say to those, who have neither books nor learning?

A. First:

A. First: I say to them, and to others too, that they ought to ask and receive instruction from their Spiritual Directors as affectionately, at least, as they seek and receive silver and gold, or other earthly things; and that there is not a more effectual means for learning Mental Prayer, and a method of Meditation, than a great desire and affection for Salvation: Whosoever loves his Salvation, will think freely and often on it; he will seek with much care the means to obtain it; and will easily put them in practice: Nothing is difficult to him who loves. *Prov.* 2. 1, 2, &c. *Cant.* 8. 6.

2. That, as they tender their eternal Salvation, they ought to accustom themselves to Mental Prayer; and that the frequent exercise of this bodily action, will make it obvious and easy; for exercise and practice make us overcome in all things the greatest difficulties, and render easy that, which before appeared impossible.

3. That,

3. That, as it is most certain, that nobody can have either good thoughts for Salvation, or pious affections, or any good resolution, except he be inwardly enlightened by the grace of the Father of Lights, and Author of all pious affections and good resolutions, they ought to rely upon the Divine assistance more than upon all human industry. But, that this great confidence in the grace of God above all things, may not be presumptuous and unreasonable, it is very necessary they should beg it humbly and often of Almighty God, saying from the bottom of their heart, after the example of the Apostles: *Lord, teach us to pray.* It is likewise necessary, they should be as solicitous about God's grace, which is the life of the soul, as men commonly are about the nourishment of the poor corruptible body, which shall shortly be the food of worms; and that they should take special care not so much as to think deliberately on doing or saying any thing, that would offend God, and

stop

stop the current of his grace. If they act thus, the holy Unction of God's grace, as the Apostle assures, will teach them the method of Meditation or Mental Prayer; and that shall be fulfilled in them, which the Prophets foretold, and *Christ* promises in the Gospel, saying: *They shall be all taught of God*, notwithstanding their want of learning and books; it being very certain, that it is the grace of God, and a sincere desire to advance in virtue, and obtain life everlasting, that are requisite for Meditation or Mental Prayer; and not great wit, nor any other learning, besides the knowledge or duties of a Christian. 2 Cor. 3. 5. S. Jam. 1. 17. S. Luke 11. 1. 1 S. Jo. 2. 20, 27. Is. 54. 13. Jer. 31. 34. S. Jo. 6. 45.

Q. What advice do you give concerning Mental Prayer?

A. I would advise every one, to bestow about half an hour a day on this Prayer; and that, in the morning, as it is recommended to us in many passages of the Holy Scripture. Eccli. 39. 6. Ps. 62. 7. Ps. 118. 148.

O

Q. What

Q. What do you say to those, who find no leisure for it?

A. I say, that it is a wonderful and dreadful thing, that Christians do daily find leisure for doing all affairs, except the one only necessary affair, for which they were created and placed in this world; and that they grudge bestowing one half hour only, in twenty four hours, on the affair of Salvation, or the service of God; to which their whole time, their substance, their labour and life ought to be entirely consecrated; for the first and great Commandment is, to love and serve God with our whole Heart, with our whole Soul, with our whole Mind, and with our whole Strength. All other lawful affairs may, and ought to be rationally and moderately looked after, inasmuch as they serve and help us to carry on the great affair of Salvation, and to pay daily that tribute, which our Maker and Saviour justly demands of us: And ought consequently to be laid aside, when they are a hindrance to the faith.

faithful discharge of that great and necessary duty, which no business nor power, either in Heaven or on Earth, can exempt us from. *S. Mat.* 16. 26. *S. Luc.* 10. 42. *Deutr.* 6. 5. *S. Mat.* 22. 37. *S. Marc* 12. 30.

All this visible world was created for the service of Man, in order he should love and serve God; and work out his own salvation: No worldly business then ought to be put in balance with that only necessary business; no business whatsoever ought to take place of it; for if it be well done, all is well done; if it be neglected, all is lost for ever.

But the case is, that this vain and deceitful world, or some corrupt passion, is the God of a vast number of the Christians of these times: they confess as the apostle says, that they know God, but in their actions they deny him: It is for this reason alone, they find no time for Prayer, although it be presumption and madness to pretend to obtain life everlasting without pains, without thinking seriously

and frequently on the affair of Salvation: without speaking often to God from the heart; and without hearkening to him when he speaks to the heart. *Tit. 1. 16.*

2. As to those, who are in great distress, or under the command of others, and have not much time at their own disposal, let them endeavour to meditate as often as they can, and particularly on Sundays and Holydays, and on Days of Confession and Communion. Every head of a family is obliged to allow his servants time, and even to engage them to pray every day; and if he does not, how can he expect, that his servants will be faithful to him, when neither he nor they are faithful to God?

Besides that, grant that servants and workmen, who are under subjection, should get no set time, yet they can and ought to practice Mental Prayer; for every one, as he awakes in the morning, can give his first thought, and his first word to God; he can beg his grace, and give him thanks; he

he can, whilst he is putting on his cloaths, revolve or repeat the same good thoughts, or the like, again and again in his heart: then he should, and can in a short time, consider what he should do throughout the day, with relation to God, his neighbour, and the duties of his calling; and offer up himself entirely, his labour and his work, from his whole heart to Almighty God, and beg his grace humbly and affectionately, that he may spend the day inoffensively and Christian-like: Every one can, at all hours of the day, dedicate whatever work he takes in hand, to his Maker, as the Apostle *St. Paul* recommends to all Christians, saying: *Whether you eat, or drink, or do any thing else, do all things to the glory of God.* There is nobody but can beg God's grace, and make Acts of Contrition, Faith, Hope and Charity from time to time. Every one can, in the course of the day, bewail his sins, take a resolution not to commit them for the future, and to beseech the Father of Mercies

to

to forgive him his offences, and to enlighten his understanding, to strengthen his will, to purify his heart, to confirm his good resolutions, and bring them to a good issue: Every one may and has need, at all hours to watch well over his own thoughts; and either to reject them when he perceives they are bad, by humbling himself in presence of God, and by demanding his assistance; or to open his heart to them, when he knows they are good, saying along with young *Samuel*: *Speak, Lord, for thy Servant heareth thee.* Thus every one may, by Ejaculatory or short Prayers, speak to God seriously and frequently from his heart: He may at any time, even in company, have one eye, the eye of the body, on his worldly business, and the eye of the heart on God, after the example of the holy King *David*, who says of himself: *Mine eyes are always towards the Lord, because he will pull my feet out of the net.* Still this great King had many wars and weighty affairs on his hands.

hands. But this pious practice, far from hindering either King, or Servant, or Labourer, or others from their business, will draw the blessing of God on them, and on whatever they undertake. The time which many spend in idle discourse, or in thinking and judging uncharitably of their neighbour, will serve to think and reflect on themselves; to examine and condemn their own thoughts, words, and actions; to consider that they are in the presence of God; that he sees the most secret motions of their heart; and that they shall render him a strict account of every bad thought, and even of every idle word, at the Day of Judgment. The awful presence of Almighty God, and this severe account, are subjects of continual meditation, and of fear and trembling to all, and especially to those who are not upon their guard. Once more, to finish the day, every one may and should, at night, humbly beg the grace of God, and give him thanks for his Creation, Redemp-

Redemption, Preservation, and all the favors he conferred on him since he came to the world, especially that day: He may and ought to examine his Conscience, to make an Act of Contrition, and to resolve firmly to labour against his failings: He may say some Prayers, or think seriously on the four last things, or on some pious subject; and then resign his soul and body, his repose and sleep to his Maker and Redeemer: He may, even in bed, entertain himself with some pious thoughts; and ought not to count on seeing the day following; for many were disappointed. 1 Cor. 10. 31. 1 Kings 3. 10. Ps. 24. 15.

Now, all this is Mental Prayer, and no one can truly say but he has leisure for it, since those, who are obliged to get their livelihood by the sweat of their brow, may easily find time to stick to this Christian practice every day of their life: *He that shall persevere to the end, shall be saved.* S. Mat. 24. 13.

FINIS.



l the
e he
that
nine
of
y to
may
oufly
ome
his
ep to
may,
with
not
ing;
Cor.

5.
and
lei-
ob-
the
find
rac-
that
ved.